

DESTINY

The Magazine of National Life



FOREIGN CORRESPONDENT

Shock-troops of the free press of a free people

[PAGE 183]

IN A WORLD AT WAR



it's Blossomtime

NO MATTER what the acts of men or nations, God in His bountiful goodness alters not the course of nature. Just view the blossom-time promising fruit again: recurring proof that His laws are inexorable, that His is a merciful providence, that His world is a living world.

Thus the discriminative person knows that it is merely the man-made world of Babylon that is dying. A dog-eat-dog world of revelry and thoughtlessness, it must die, so that there can arise a new world in which His way of life will be normal — wherein the historic broken relationship between God and man, and between man and man, will be healed.

But such victory and peace is only assured when compliance with God's requirements occurs. Let America, then, discover the instructions of God in this matter; for America is an Israel nation, the people are a part of "the people of the Book" and were long ago chosen to be of service in the establishment of righteousness and peace. And when this nation becomes aware of her true ancestry and its implications; knows, too, the positive and potent message of the Gospel of the Kingdom — when the nation's attention is finally riveted upon THAT and the assurances of God are firmly implanted in America's mind and heart — then the American morale will be impregnable and the marching orders will be clear. O, that America, amid this sanguinary strife, would take the promise of Spring as a signal to awaken to the orders of the Supreme Command!

Help America do this. The doing of the King's business is the challenge of the day, and He requires those who already know the good news of the Kingdom to tell *others* that there may steadily suffuse over this land the national blossoming of knowledge pertaining to His plan for the world. It is the task of helping Him "cause them that come of Jacob to take root" so that "Israel shall blossom and bud, and fill the face of the world with fruit." (Isaiah 27: 6.)

For why will ye die, O house of Israel? when the Book — opened, understood and heeded — will end the blinding blackout and let America walk in the light of the noonday sun. St. Paul was not exaggerating when he claimed that the rediscovery of the Israel people and their manifestation would mean for the whole world nothing less than life from the dead!



YOUR attention, as you read this publication, is directed toward the destinies of the nations of

FOREWORD

the world, the war, and our changing economy. The conclusions are based on the *only* authoritative source — the prophecies of the Holy Bible. In this way one can know the purpose and outcome of present chaos and you may well be startled, if this is your first acquaintance with its *national* phase, to discover the Bible as the most modern Book in the world. Containing information we must all sometime take into account, it deals mainly with the origin, history and destiny of *one* race. It is very probable that *you* are of that race and thus both the Bible and this publication deserve your serious consideration and study.

DESTINY identifies the Anglo-Saxon-Celtic and kindred peoples as the House of Israel under the leadership of the United States of America and Great Britain, and proceeds to prove it to be true. The magazine itself is published by plain Americans who have seriously studied God's Word in the Scriptures and who have seen God's Hand in American and world history. We are not introducing a new religion. We are not a sect. In a time when esteem for the Bible has greatly declined, we stand for the truth of the Book as applied to the spiritual, economic and political life of man on the earth and so have formed a non-profit and non-political organization — which is undenominational — to publish these truths in order that others may possess this important information.

Our responsibility in these matters is deepened by the fact that the Anglo-Saxons are the people with whom God made His unalterable Covenant, and upon whom He laid His Law. That is, we accept the Scripture which describes a servant race appointed by God as the earthly vehicle of His purpose to the nations. This people He called *Israel*. Selected, disciplined, dispersed on their mission, they are here now — these are still Bible times in the truest sense — and it is a marvelous, continuing-on-through-the-centuries history. For we note that Israel left Palestine, while the Jews remained. We trace Israel out of the East and across Europe to their new settlement in the Isles, then on to America. By what the prophets wrote of them, what the monuments record, what the traditions preserve, by the "way-marks" they left at various stages of their journey, but mostly by the way they have fulfilled, unconsciously, what the Word of God states concerning them, and by the innumerable evidences of God's providence in their present situation, we know who and where they are, and what they will do. The United States and Canada are peopled with branches of Israel and their responsibility as human channels through which the purpose of God is to flow to the nations is very great.

ISRAEL! To many folk, today, the true meaning of this lovely name is lost or obscured. The fallacy persists that the ancient Israel people were chosen by God as an object of favoritism. God's choice of Israel still stands as a positive fact; yet there is no question of favoritism. The people of Israel were chosen for *service*. God called Israel to convey, to all mankind, the blessings of peace, happiness and true

progress. While performing that service, God guaranteed to Israel the reward which every faithful servant

should receive: the benevolence and protection of the Master. He placed His own name upon them, for Israel means "a prince with God," and He commanded them not to "take it in vain." That they did take God's name in vain — and so lost it — is a matter of history. That they will again carry it — to God's honor and service — is clear from the Bible, and is the subject of our publication.

Like the name Israel, *Anglo-Saxon* is a noble name when clearly understood. As here used it does not stand for the Nordic racial theory or for the exaltation of any nation. We exalt God, not man. And we recognize that all who are "born again" and believe in Jesus Christ, regardless of his or her race, will partake of the blessings of the Covenant. We emphasize the Anglo-Saxon-Israel fact, and thus make Israel's identity clear, because it has been so grossly neglected and misunderstood in Bible teaching and is *essential* to an understanding of the prophecies and plan of God as contained in the Bible.

We see in the Bible plain guidance for the spiritual life of the soul, for the moral order of society and for the economic process of community and national well-being based on justice and equity. We find the moral order by which God intends to make obsolete the pagan order under which we still live. We see our Israel forefathers as they lived in alternate obedience and rejection of the Law, with consequent prosperity, punishment and correction. We have the Voice of God recalling us to our allegiance and foretelling the consequences of certain courses of action, and we have our Lord offering to set up completely the Kingdom of God on earth in its spiritual, economic and moral elements with Himself as King. All this is a precious possibility at any time we are ready for it, instead of mere personal religion without larger social manifestation — which is, in brief, but one hemisphere of the whole of God's Truth!

Thus we stand for *the whole law of God and the whole Gospel of Christ!* In large and general terms, this defines our position. We are anti-nothing but pro-everything relating to God's revealed purpose. We publish the neglected truths concerning the Kingdom or Government of God, for peace and justice, and concerning the people of God who continue today, as in Bible times — the same people with the same work — but now nearing a time for the full entry of the rule of God amongst men.

Among our subscribers are men and women from many different walks of life, of all churches, and many clergymen. The Anglo-Saxon-Israel identity is becoming increasingly known, and chronologically we know that this information is now of pressing importance. Settle this — do so on a Scriptural basis — and a whole train of questions now confronting our nation and its citizens are immediately answered.

Correspondence is consistently invited, that we may show our fellow-citizens where to look in their own Bibles in order that they, too, will become convinced of the correctness and truth of the position we have taken.

DESTINY

(Registered U. S. Patent Office)

Editor: HOWARD B. RAND

Managing Editor: C. S. WARNER

Published monthly by Destiny Publishers, with offices in Haverhill, Massachusetts. Year's subscription, \$3. Two years, \$5. Your own and a Gift subscription, \$5 a year. Life subscription, \$35. Single copies, 25¢. In all countries other than the United States and its possessions or Canada, \$3.50 a year. Canadian Money Orders should be made payable at Toronto, Ontario. Entered as second-class matter at the Post Office in Haverhill, Mass., under Act of March 3, 1879; additional entry at Concord, N. H. Printed in the U. S. A. The writers are responsible for the views which are expressed in signed articles. Change of address must reach us by the 10th in order to be changed for the following month's issue. The contents are copyrighted; and must not be reproduced either in whole or in part without the written permission of the publishers.

Copyright 1943 by Destiny Publishers, Haverhill, Mass.

DESTINY

The Magazine of National Life



THE MARCH OF HISTORY

TAXATION: A MAJOR ISSUE

A PERUSAL of the history of our race indicates that as a people taxation has been one of the major problems in its influences upon our activities and at times has changed the entire course of our history. Taxes are again becoming a major issue as the need of revenue becomes more and more pressing with the continuation of the world conflict.

At Mount Sinai God gave to our forefathers the perfect and only equitable system of taxation for any nation. Under that system, collection of government revenue was assured at a minimum of expense to the government and with the least hardship upon the people. Under the law of the Lord, the people themselves were fully and adequately protected in their possessions from confiscation of property by excessive or unjust taxation. All property was exempt from tax levies: a man's income and increase only being subject to taxation.

Taxes were a tithe of that income. Now all the tithe amounted to about twenty per cent of a man's income and when a man had no income or no increase he paid no tax. The entire tax method was based upon a pay-as-you-go system, for out of the immediate income and increase the tithe was taken. It is significant that Beardsley Rumml's plan, so popular with the people, suggests a twenty per cent withholding tax.

Representative Robert L. Doughton of Minnesota, chairman of the ways and means committee, in a recent debate in Congress, called the Rumml plan immoral because it would change the present method of collecting taxes, forgive the outstanding indebtedness of our people to their government, and take every citizen definitely out of debt to his government. Representative Doughton should study the perfect system of taxation as given under the laws of the Lord and learn why nothing good can be said of our present method of taxation, a method which impoverishes a people and keeps them in continual debt. If there is any immoral issue involved in taxation, it is in a perpetuation of the system which he tries to defend for it comes under condemnation in the light of the just and equitable laws of divine administration. He worries about forgiving debts and yet, as a nation, though we refused to forgive international obligations resulting from World War I, they became uncollectable and World War II finds our nation giving far in excess of the amounts loaned in the first World Conflict. Is there,

then, to be repeated on the home front a similar situation?

Pay-as-you-go is the Israel method and in the divine plan for His people. This was the appointed method by which God intended human government to secure revenues which amounted to a 20 per cent return from the income of the people. Representative Doughton declares the Rumml plan to be tax heresy. He said, "It is to sound tax policy what infidelity is to true Bible religion." He just does not know his Bible, for it teaches what is the only and true sound tax system — a system similar to the system he is calling a heresy. *To make the Rumml plan function in complete accord with the Biblical requirements is but to add to it the Biblical exemptions, including the freeing of all property from tax levies.*

Israel experienced her first real tax crisis when, after Solomon's death, the house of Israel asked relief from excess taxation. Solomon had increased the taxation of the people over the required constitutional levies to keep up the splendor of his court. Rehoboam, his son, refused to grant the relief the people sought. This led to the house of Israel revolting from the rule of the house of David.

Centuries later, the same question disturbed the forefathers of our country and in 1776 came the war of Independence; back of which was unjust taxation.

Today taxes are mounting under a system which is unjust, tyrannical and truly heretical, for it is contrary to the divine law. Governmental costs are mounting and spending is increasing as it has never before increased in our history or the history of our race, all of which is rapidly bringing on the impending crisis.

A step in the right direction is presented in the suggested Rumml plan but politics and politicians now, as in the days of Rehoboam, are opposing the desire of the people. Thus we have a striking parallel developing between present conditions and those of the time of Rehoboam, in the refusal of the government to grant relief.

Centuries ago the people rose in revolt against their government for its failure to give relief and it is likely that this same question will become a major issue in the next national election in a great political revolt against those responsible for failing to grant relief and curtail inefficiency and waste in high places. Mayhap long before election time serious financial conditions will make impossible the continuation of the present method of tax collection, a method which God has decreed must pass away.

TWO TASKS

OUR purpose and aim is sometimes misunderstood because editorially we point to the difficulties and troubles confronting our nation and warn against national trends and the inevitable results of following a given course of action. At the same time articles are published declaring as a positive fact the ultimate fulfillment of prophecy with the blessings that are to follow. If, then, ultimate blessings are coming why be concerned (as some reason) over the immediate trends?

Can these two points of view be reconciled?

Two tasks lie before us: 1) To exhort, warn, admonish; and 2) to declare as the hope of our race and for the comfort of those who long for peace of a glorious future yet to come. Both messages are essential and the time element involved makes it imperative that we neglect neither, for each has its specific place in the plan of God, warning the indifferent and careless while bringing hope to the righteous. If, as a nation, we heed the first we will escape a great deal of suffering and sorrow which otherwise will be the sad experience of our people before the time of refreshing comes.

Before us as a nation lie two courses. One is a way of difficulty and sorrow, but the other is of divine protection and care and so your national choice in the matters of state is vitally important. By virtue of the fact that God has revealed unto us the identity of His people we are constituted, in accord with the message through Ezekiel, *watchmen* in Israel. As such, we have a definite message of warning that must be given to the people for these times as they walk in the way of evil and refuse to heed His call to righteousness.

God's message to the watchman is as follows:

"Speak to the House of Israel, address them who say: Because our sins and offenses are upon us, we waste away by them, and there is no revival! Say to them, By my Life, says the Almighty Lord, I do not delight in the death of the wicked: — but wish the wicked to turn from his course and be revived. Turn! Turn! from your bad course! Why will you kill yourselves, House of Israel?" (Ezekiel 33: 10-11. *F. F. Trans.*)

In face of the facts, for us to remain silent and refrain from warning of disaster and trouble as the inevitable result of the course our nation is pursuing brings condemnation upon the watchman. God has said:

"I have appointed you as a watchman for the House of Israel: therefore listen to the command from my mouth, and warn them by it. If I say to the wicked that he shall die for his wickedness, and you do not speak to warn the sinner from his wicked way, he will die by his sin, but I will seek his blood on your hand."

But if after warning them the wicked refuse to turn from their evil ways "he will die for his sins, but you will have delivered your soul."

Also, in case of trouble and war, the Lord says: "When I bring a sword against a country, and take a man of that country to its borders, and appoint him as a watchman for them [all those who know God's plans regarding the future have been taken by Him to the border], and he blows his trumpet, and arouses the people, — whoever hears the sound of the trumpet and does not take warning, but the sword approaches and seizes him, — his blood will be upon his own head [for he heard the warning but failed to heed]" . . . "But if when the watchman saw the sword advancing he did not sound the trumpet, nor warn the people" and a person is killed, God will require the blood at the hand of the watchman. He saw the trouble coming and refused to give the warning.

So with us, there is no alternative but to speak out and

warn of the results that will follow the continuation in our national sins. Therefore we point out what will befall our nation if it persists in following a course of indifference to spiritual values and an unbelief in the need of restoring His laws.

True, prophecy tells of a peaceful future when we turn back to God and the administration of His laws. There also is given the time table when we will gain victory over all our enemies and enter the blessings of the Kingdom; but must we suffer meantime for the want of hearing and heeding the warning?

Read the prophets and note that while they predicted a glorious day ahead when the time of restoration comes, these same prophets condemned the nation for their unbelief and pointed out the results that would follow their refusal to turn from their evil ways. What was true then is true now, for we still suffer today for disobedience under the verdict:

"House of Israel, I will sentence every one of you by his own courses."

And so we point to suffering and sorrow, tribulation and trouble and will continue to do so until as a nation we turn from our present course of evil-doing, even though we direct attention as well to the ultimate blessings of peace and happiness in store for those who survive this period of disaster and death. As watchmen unto the House of Israel there is no alternative but to give both warning and hope in accord with the identity and in conformity with the knowledge of the responsibility resting upon His Kingdom people.

RUSSIA: "ALLY" AND ENEMY

REV. BERNARD HUBBARD, famed Glacier Priest, in a recent address added to the reasons why we should be distrustful of Russia. He is reported to have said that the Japanese are getting weather stations from the Soviets which are more important than the fishing rights granted to them and that lend-lease is allowed to sail in ship after ship in safety to Russia through the Pacific without Japanese interference.

So the so-called fishing concessions to Japan are in reality weather stations which are worth much to the Japanese in flying the north Pacific!

All this adds to the evidence of the possible perfidiousness of an "ally" which has been helped a great deal by us. Russia's dealings with Japan but increase the mistrust of many Americans who question the Soviet leader's good faith. Admiral Standley, American Ambassador to Moscow, in his charges gave still further evidence of a situation which is, to say the least, very disquieting. Surely we ought to expect honesty of dealings on the part of Russia for the help we have given and are giving her.

How much better it would have been to have accepted the fact of Russia's fight against our enemy, Germany, as we would accept and welcome a potential enemy who for the moment had turned against a common foe. Certainly the failure on the part of Russia to assist us in the war on Japan should have been sufficient warning that she has but one objective, the good of Russia only. The fact that she is now assisting Japan in Japanese aggression against us manifests other than a true spirit of friendliness.

Russia is apparently perfectly willing to take all we will give to her but in return refuses to make any move contrary to her own selfish interest to help us in any way to meet aggression in the Pacific.

Many Americans are themselves to blame for this situation as they hailed with enthusiasm our support of Russia

against Germany. It is taking them a long time to awaken to the fact that our deadly foe in the Pacific is not only receiving kind treatment from the Soviets but is being definitely assisted by Russia. That assistance is of such a nature that it will mean the loss of the lives of thousands of our boys before the conflict ends in that area.

When Russia turns, as Ezekiel declares she will, what will those who have so enthusiastically supported the Soviets have to say and what will be their excuses for having been so blind to the actual facts and to the seriousness of the present situation?

DIVINE PROTECTION

GERMANY made the greatest tactical mistake of the war when she failed to follow up the British evacuation at Dunkirk by an immediate invasion of the British Isles.

Japan made a similar and fatal mistake in her failure at Pearl Harbor for, had she followed through, our west coast would have been invaded long ago with victorious Japanese military and naval units in complete control of the Pacific.

News commentators view these two incidences — one affecting Great Britain and the other the United States, when the fate of our nations hung in the balance — as possibly providential protection. As expressed by one commentator, who spoke of the Japanese possibility of winning the Pacific war over night: "*Except* that Providence must have been fighting on the side of the United States."

When the final history of this global conflict is written for all men to read, it will show definitely that a merciful Providence was watching over His people — even in their state of unpreparedness. In both the United States and Great Britain men were asleep to the fact of treachery as the enemy of His Kingdom prepared to strike the death blow. Fortunately for us, "Behold he that keepeth Israel shall neither slumber nor sleep," and so the carefully laid plans of the enemy for overwhelming and destroying us failed.

Because we have refused to keep and administer His law, God has decreed, "I will correct thee in measure, and will not leave thee altogether unpunished." And so the enemy is allowed to come against us, but he can go only so far and no farther, even though his plans are laid and he has prepared for the kill.

It is a fact in the history of our race that our enemies are never victorious over us when we are keeping His commandments, statutes and judgments as the law of our land but, when we refuse to heed and obey them, then our enemies gain advantages over us and death, sorrow and trouble afflict our people. The time has come when, as a nation, God is calling us to arise to Kingdom responsibilities and restore the administration of His laws. We are failing to heed the call and so our enemies move against us. Only in the establishment of righteousness now can we be assured of victory over all our foes.

Isaiah confirms this when he says, "In righteousness shalt thou be established: thou shalt be far from oppression; for thou shalt not fear: and from terror; for it shall not come near thee."

Enemies will move against us but because we are Israel their fate is a foregone conclusion, thus says the prophet in the statement: "Behold, they shall surely gather together, but not by me: whosoever shall gather together against thee shall fall for thy sake." Every method invented by our enemies to bring about our defeat, every weapon devised by them for this purpose, cannot accomplish their end: "No weapon that is formed against thee shall prosper; and every

tongue that shall rise against thee in judgment thou shalt condemn."

Because we are Israel, the prophet states this protection is our heritage and so those who glimpse the hand of Providence in the protection which has been afforded us and prevented overwhelming disaster at Dunkirk, at Pearl Harbor and in the south Pacific, in northern Africa and other places should ponder the words of Moses, "The eternal God is thy refuge, and underneath are the everlasting arms: and he shall thrust out the enemy before thee; and shalt say, Destroy them."

Who is the enemy? All those who are hostile and seek to injure or overthrow us. That enemy has attacked and is now to be thrust out. It is not without significance that leading our American and also British forces in many parts of the world and on every battle front there are men of God, officers who believe in the guiding hand of a merciful Providence.

Little did Germany or Japan realize that the everlasting arms of God are sustaining us and that it is from Him we have received the command, "Destroy them," and that we will continue under the Command of the Everliving until that task has been accomplished and their military might and prowess is gone forever.

So let us, as we think of the narrow escapes from disaster at Dunkirk, Pearl Harbor and many other places, rejoice. "Happy art thou, O Israel: who is like unto thee, O people saved by the Lord, the shield of thy help, and who is the sword of thy excellency!"

It will come to pass, as Germany and Japan will find to their sorrow, and all others who may yet elect to attack us in their desire to take over world rule, "Thine enemies shall be found liars unto thee; and thou shalt tread upon their high places."

Meanwhile, through our failure to walk in His judgments and because we are breaking all His statutes and have failed to keep His commandments, our transgressions have brought us under the rod and our iniquities have brought punishment by the stripes of men as God allows the enemy to come against us, they who are being used of Him for the purpose of correction. He but awaits the day of turning when *as a nation* we turn from our evil ways, that victory and a lasting peace may be ours to fully enjoy with all its blessings!

INTERNATIONAL CURRENCY

BOTH the United States and Great Britain have proposed plans for an international currency and stabilization fund. Will such solve the problems of commerce and trade?

Until the Anglo-Saxon World unites in the adoption of their God-given constitution, and its laws, the problems confronting them will not be solved, even those proposed for the stabilization of international trade. Fluctuation in prices, which has impoverished men and enabled the speculator to secure profits at the expense of others, must first be eliminated before justice can be established: in either the domestic or international field of commercial activity. Today, because of the present system and its methods, many are able to collect toll in profits who have never sown or planted nor have they spun or woven — all because of the continuation of a price structure which can be manipulated for the benefit of the few.

If these methods are to be enlarged and continued under an international set-up, it will but place in the hands of a few opportunists a continuation of privileges more extensive in their implications than such have been in the past. Cer-

tain men and groups will be able to operate on a much larger scale than formerly and with greater profit.

Our foremost and pressing need is the establishment of a medium of exchange that will become a true storage of wealth. This will not be the case so long as there can be currency manipulation affecting values, increasing or decreasing prices.

Along with the desire for international peace is the need of stabilization of trade, but the attainment of both depends upon the recognition of fundamental principles which seem to be unknown to our leaders who are failing to take into consideration the only plan, the divine plan and law, for bringing lasting peace and securing the blessing of continuous prosperity.

EVILS OF SPIRITUALIZATION

WHEN men approach one another in the proclamation of the truth they draw close together in their thinking and expressions. This is evidenced in biblical instruction for when a preacher proclaims the whole truth of scripture, he unconsciously gives an Israel message pertaining to God's people and His Kingdom.

Often some one writes that his pastor preached a splendid sermon the previous Sunday regarding the Israel truth and yet this same pastor does not recognize or accept the Israel message of the Bible or the identity and responsibility of the people of God. How, then, so we are asked, can he preach so near to the truth which he will not accept or believe? The reason is that when he forgets what he is supposed to believe and preaches directly from the Book using the language of scripture, without spiritualization, he must, of necessity when dealing with the Kingdom, preach a Kingdom message. His theological background and training prevent him from believing or recognizing the truth of the message he proclaims because of the doctrine of spiritualization, and yet, blind to realities, he proclaims the truth when he forgets to color the message in accord with his theological training that calls for the spiritualization of much of the Bible.

A day is coming when theology, as such, will be forgotten and men will proclaim the national message of the Book, addressed to the people of the Book, and fully recognize the significance of the message they will be giving. One often marvels at the blindness of our spiritual leaders to truth when a literal reading and common sense understanding of the language of the scriptures would answer the questions which, because of theological training, are more or less nebulous and without form or substance in their mind today.

Spiritualization of the plain facts and teachings of our Lord and of the prophets has caused more confusion and misunderstanding of the message of the Book than any other one factor. The next in order is the selection of texts from which to preach sermons and on which sermons are built without any reference or connection with the context from which the texts are selected. Such methods bring the oft repeated statement, "You can make the Bible mean anything."

And you can if the method of spiritualization be followed, and texts are

chosen with disregard for context. But if we permit the language of the Book to convey to us *the thought and meaning the words used are supposed to convey* to an intelligent person, then it will be found that the Bible has a message not only far from ambiguous, but potent and full of meaning for these days in which we live.

It is well for us to recognize that spiritualization is a Satanic weapon to prevent His people from discerning the message of the Book, particularly the national phase of that message so needed today. It has closed the major portion of the Bible to the understanding of the theologian and prevented the people from knowing its message. It is a major evil present in most biblical instruction today and, until men recognize the literalness of the Bible's message, the Book will remain closed unto them.

The Bible is true. When it speaks in language purporting to convey ideas: *Accept and recognize the thoughts conveyed as actualities.* When it speaks in parables: *Treat the subject matter as a parable*, not literalizing parables and making parables out of the literal. When it purports to record a vision or where symbols are used: *Recognize such as a vision and learn the biblical meaning of the symbols.* When one will do these few things, plus the recognition of the distinction drawn in the Bible between different peoples and Houses, such as the House of Israel, the House of Judah and the House of David as well as between the House of Israel and the Jews, the marvels of the story and message of the Book will grow upon the reader. Current events will take on a new significance and the promises made to the fathers a new meaning.

WHAT OF EGYPT?

As we approach press time the stage is set for the final drive to push Rommel and his forces from Africa. This fact is writing the final chapter to the Axis African campaign, negating the immediate possibility of Egypt falling to Mussolini or Hitler.

Ezekiel clearly describes and names the nation who will move against Palestine; Isaiah, however, fails to name the nation or nations which will accomplish the fulfillment of his message regarding Egypt (Isa. 11: 15).

As described, in the verse preceding the statement regarding Egypt, the prophet tells us that Edom (Turkey) and Moab (China) will be in the conflict against His people, while Ammon (Japan) will have already been brought into subjection *before* the troubles came upon Egypt! Of the Japanese, the prophet states that they will have become subject to Israel. Egypt, then, is not to be involved until the northern confederacy moves south, for Turkey will be allied with them.

This precludes the events depicted as happening upon Egypt until later when the military phase, as described by Ezekiel and brought about in the treacherous move on the part of Gog of the land of Magog, takes place. Meanwhile we will have conquered the Japanese, after which His people Israel will have to prepare to meet the northern hordes who will march south in the attack upon Palestine so clearly described by Ezekiel.

CONTENTS IN THIS ISSUE

	Page
A SATANIC MASTERPIECE	173
THE DIFFERENCE IT MAKES	169
DIVINE PROTECTION	159
ELUSIVE PEACE	165
EVILS OF SPIRITUALIZATION	160
FOREWORD	156
THE INFLATIONARY TREND	168
INTERNATIONAL CURRENCY	159
ISRAEL IN THE NEW TESTAMENT	166
JESUS CHRIST — TRIUMPHANT	174
PEACE: THE TERMS HAVE ALREADY BEEN WRITTEN	161
RUSSIA: "ALLY" AND ENEMY	158
SANCTIONS THROUGH CONTROL OF RAIN	170
TAXATION: A MAJOR ISSUE	157
TWO TASKS	158
WATCHING PROPHECY IN TRANSITION	183
WHAT OF EGYPT?	160
THE WISE SHALL UNDERSTAND	171

PEACE

The Terms Have Already Been Written

By HOWARD B. RAND

POSTWAR planning has turned the thoughts of many to the day when peace will come and has caused men and nations to envision a world in which there will be no more war. Many and varied have been the schemes proposed by which permanent peace may be established and yet all fall short of the requirements for such a peace. The reason this is so is due to the failure of these planners to take into consideration certain fundamental requirements necessary to world peace.

Men of goodwill, in every generation, have striven for peace according to the record of human history. Every great war has left humanity longing for a way to permanent peace as nations seek relief from the inevitable carnage, suffering and destruction resulting from armed conflict. World War I was no exception and in the armistice which followed men hoped to secure themselves against war's recurrence, but the seeds of the present conflict were planted in the Versailles Treaty: making World War II inevitable. Now, in the midst of this war, men are thinking of the future and in trying to look ahead are planning for a postwar world which will secure the peace so elusive in the past.

But before we can plan peace we must answer the question, *What causes war?* Until this question is definitely answered and the cause recognized and then eliminated there will be no peace despite the desire; and men's efforts at most will be rewarded in the mere securing of an armed truce — to be broken again and again whenever a leader arises strong enough to challenge the powers that be!

Armed conflict in itself is but the outward manifestation of a condition of spiritual unrest and strife extant among men and nations. This spirit of conflict is in evidence in human relationships as witnessed in court proceedings between relatives, between men, between business organizations; for business itself is war as men strive for financial advantage over their fellow men and for markets, possessions and power. The lust for wealth, power and control

which has actuated individuals, causing them to take advantage of their fellow men, is the same spirit that has actuated nations — who become tyrannical, and then finally take the sword of aggression.

It has been the selfish indifference to the needs of others as manifested in the spirit of jealousy and covetousness which has contributed to the greed of men, all of which is so evident in the attitude of many towards their fellow men. Here is the cause of strife; the breeding ground for war. After all, how can men expect peace anywhere while such conditions exist? Because of these conditions, Isaiah states that there can be no peace for he says that as the troubled seas are tossed about, stirring up mire and dirt, so there is no peace for the wicked.

Let the world take stock of moral conditions and the nations of their state of righteousness, then let them consider the heart-desires of their people and leaders: Can it then be said that the world has a right to expect the blessings of peace? James asked the question:

"Whence come wars? and whence come contentions among you? Are they not from your vices fighting in your organs? You lust for, and possess not; you murder and quarrel; and you fight and war, and you cannot attain, you cannot possess, because you do not pray; you pray and do not receive, because you are praying wickedly, in order that you may expend upon your vices."

Men want peace, but for what purpose? Is it not that they may return to their old ways of life, the easy money and the riotous living? How many truly desire peace that there may come a better world in which to live, where righteousness will be established? It would be interesting to hear from all those who are seeking peace and who desire that wars may end as to the object of their planning. Much of it would turn out to be selfish, some of it would be vicious, while very few would be found who would desire a world free from all the vices and evil habits which afflict society today.

However, the true peace terms which have already been written of necessity in-

clude the suppression of all evil and those vices that society has today accepted as essential and necessary: even considering some virtues because of our modern way of life. Until then peace is impossible; for so long as the world is sinful (that is, violating divine law) contention and strife will be the order of the day.

* * *

In the *United States News* for March 26th there is set forth some interesting facts in the program of planning. The aim is to control our nation in all walks of life, with government becoming more and more in evidence in the activities of our people. Thus government in business and business controlled by government is contemplated in this planning. And in all the planning, no evidence is given that these planners are even acquainted with the perfection of the divine economy. It was King Omri who refused to give consideration to the divine law and proceeded to make laws of his own planning. For all this the prophet Micah said that the people would be hungry and would sow and not reap, becoming sick and smitten, because they had turned away from the administration of the divine laws.

In continuing to ignore God's plan — as we substitute for the divine order the program of men — we may look for trouble instead of relief, for there is no man nor any group of men who have the wisdom and foresight to bring into being a *planned economy that will be just*, giving to all people everywhere their share of the needs and requirements of life. Certainly they will not be able to supply in abundance the good things of life which God has promised to pour out unto us when we keep and observe all His laws!

Man's conceit knows no bounds, as is evidenced in his assumption of a wisdom that he does not have and of an ability to foresee into the future: which power he has never possessed. Fortunately for humanity, this program of a planned economy will not succeed. The future domestic life of His people has already been set in accord with the divine economy when every one shall possess

his possessions free from fear. This is to be man's security from the cradle to the grave with an assurance of an abundant life under the operation of the God-given laws of freedom and peace.

What applies to the domestic situation also applies to the world at large. How long must we wait before statesmen and political leaders awaken to the realization that God has given us a full and complete plan of operation — a way out of our present difficulties through the institution of the law of the Lord as the law of the land? Must we first endure a policy of regimentation with its inevitable suffering and wait before we turn to God and accept His plans? Must we run the entire gantlet of human planning and experimentation before we become willing to put into operation the God-given plans for domestic tranquillity and world peace?

Until there is instituted a government functioning under the just and equitable laws of God, the more our people are compelled to become conscious of government the greater will be the oppression as evidenced in the red tape and delays experienced by those who now have to ask governmental permission for the right to have fuel, gas, oil and even to work and eat. The extension of such methods are in the plans of the planners for the future of our nation. But, "Except the Lord build the house, they labor in vain that build it" and vain will be the labor of those who are working for the establishment of any order contrary to His plans and purposes. It is a sad commentary on man's lack of spiritual attainment and insight to note that when he approaches major problems of government and world order he refuses to consult the only source of real instruction for the solution of all our human problems: the Bible.

* * *

Peace was taken from the earth when men elected to violate the commandments of God, for the state of perfect peace came to an end when man was driven from his original home in the garden through sin — that is, law violation. Violence and crime followed, while society became corrupt. After the deluge came the organization of governments for the purpose of suppressing crime, but these governments in turn became criminal as tyranny developed and aggression followed. God then moved to bring into being a government to which he gave laws to administer, the observance and keeping of which would bring the blessing of domestic tranquillity and would lay a

foundation for the ultimate establishment of universal peace. Given to Israel at Mount Sinai, the importance of these laws cannot be overstressed — and their essentialness will become apparent to anyone who will give the necessary time to their study.* At the time God established His Kingdom at Mount Sinai He looked forward to the day when that Kingdom and the administration of its laws would expand until all peoples would partake of the blessings of security and peace.

Both Isaiah (2: 2-4) and Micah (4: 1-4) speak of a time to come when war shall cease from the earth in the establishment of universal peace when nations shall learn war no more. But they also tell us how this is to be brought about and it is not in accord with the schemes of the present postwar planners, nor is it the result of any form of regimentation of the people, or a super league of nations. Let us follow what these prophets have to say regarding the moves which must be made to bring about peace. First it is declared that it shall come to pass, "That the mountain of the house of the Lord shall be established in the top of the mountains, and it shall be exalted above the hills; and people shall flow unto it." What is this mountain?

Daniel refers to the Kingdom as a stone which grows into a great mountain and fills the whole earth (Dan. 2: 35). In his interpretation he informs the King that this stone which grew into a great mountain is the Kingdom that the God of heaven set up and so we find in scripture that "mountain" is used as a symbol of a great earthly power. In this instance, both Isaiah and Micah are using it exclusively as referring to His Kingdom. This is borne out in the next verse in which nations are visualized as going up to this mountain which is called the house of the God of Jacob, and therefore His Kingdom, where they will learn of His ways: "For the law shall go forth of Zion [from the Israel government], and the word of the Lord from Jerusalem [the place of worship in the midst of His people]." If further evidence is needed as to the meaning of this mountain, Isaiah furnishes it in his 60th to 62nd chapters wherein he declares that it is to His Kingdom people that the Gentiles come to learn of righteousness and salvation: *the mountain spoken of in the passage above.*

* The application of these laws has been covered in *Digest of the Divine Law*, 248 pages including valuable concordant indexing, bound in buckram, \$2.00 postpaid; Destiny Publishers, Haverhill, Mass.

The result, so the prophets declare, of the establishment of the Kingdom above all the hills (smaller powers) as His people restore the administration of the law is that after the nations have come to them to learn of their ways and become subject to their administration and law that they shall "beat their swords into plowshares, and their spears into pruninghooks" and war will be learned no more. But please note that this state of a warless world will not be realized until the LAW goes forth from Zion. This of necessity assumes that the Israel Commonwealth of Nations will have first awakened to the need of restoring the administration of that law before it can possibly become a light to the nations around them. Because of that restoration the nations will see the blessings under the law and desire that its administration become universal, that they also may partake of the blessing of peace under that law.

Not only will the administration of the law cause war to cease, but in the restoration of that law will come the solution of domestic problems as well, when all men under the law — from the least to the greatest — will be secure in his possessions and live without fear. The prophets confirm this,

"... they shall sit every man under his vine and under his fig tree; and none shall make them afraid: for the mouth of the Lord of Hosts hath spoken it."

Thus, requisite to the establishment of peace, is the restoration of the administration of the commandments, statutes and judgments of the Lord. Isaiah contemplates the blessings which will follow the establishment of Kingdom rule, for in addressing Israel he says: "O house of Jacob, come ye, and let us walk in the light of the Lord." And that light, according to the Psalmist, is the righteousness of the law; for of those who commit their ways unto the Lord, he says: "And he shall bring forth thy righteousness as the light and thy judgment as the noonday." (Ps. 37: 6.)

Now it is contrary to scripture and all the facts to deny that God ever chose a people to carry out His will in the administration of His laws. He selected such a people for that very purpose when at Mount Sinai He constituted them His Kingdom and it is to the descendants of that people that Isaiah addresses the message, "Awake, awake; put on thy strength, O Zion." *That strength is the law*, and so the prophet says:

"Harken unto me, my people; and give ear unto me, O my nation: for a law shall proceed

from me, and I will make my judgment to rest for a light of the people. My righteousness is near; my salvation is gone forth, and mine arms shall judge the people; the isles shall wait upon me, and on mine arm shall they trust."

Israel will yet heed the call, and when they do the result as stated by the prophet will be that God will say unto Zion, "Thou art my people."

Here we have a government and people whom the prophet states is Israel and which people are to be identified in these last days by certain marks given by the prophets, marks which are carried by no other race upon the face of the globe other than the Anglo-Saxon-Celtic peoples. So it is this people whom the prophet admonishes to return to their God-given laws and restore their administration. Only in so doing can the way be opened for the ultimate establishment of universal peace, that nations may learn war no more. Men's efforts to secure the blessing of permanent peace without first restoring the administration of His laws is doomed to fail; and until the statesmen of America and Great Britain see this need, their efforts for a postwar world in which war will be outlawed cannot materialize.

Let us turn to the 60th chapter of Isaiah and note how the prophet exalts Israel when the law has been restored. He declares in that day their land will not be any more afflicted by acts of violence, for righteousness will have been completely enthroned.

One people only have been selected by God as the nucleus for the establishment of world peace when they themselves conform with the laws of righteousness. It is of the restoration of that righteousness that Ezekiel is speaking when he says of God's people that they shall not defile themselves any more with idols nor transgress the law; for "they shall also walk in my judgments, and observe my statutes, and do them."

Let the would-be world planners for peace please take note that it is only after this people turn to their God-given laws and keep His commandments, statutes and judgments that God makes a covenant of peace with them. Until then, despite all their plannings, war and turmoil with its trouble and sorrow will afflict men. God states as a result of Israel turning to Him and keeping His laws:

"Moreover I will make a covenant of peace with them; it shall be an everlasting covenant with them; and I will place them, and multiply them, and will set my sanctuary in the midst of them for evermore. My tabernacle also shall be with them: yea, I will be their God,

and they shall be my people." (Ezekiel 37: 23-27.)

Again, let it be noted that it is one people — His Israel people — not the Germans, Italians, Japanese or even the Russians with whom God is to make the covenant of peace; *neither is it a league of nations.*

Ezekiel declares this people with whom God is to make this covenant of peace is the whole House of Israel who is yet to be revealed to the world and to themselves as the people of God in accord with the prophetic declaration, "Then shall they [Israel] know that I am the Lord their God." Also, "The heathen shall know that I the Lord do sanctify Israel." And so, of Israel, the Lord says: "Neither will I hide my face any more from them; for I have poured out my spirit upon the house of Israel, saith the Lord."

Now the House of Israel is not the House of Judah nor are the Jews the House of Israel. As set forth in *The Pattern of History** and throughout our literature, the evidence establishing the Anglo-Saxon-Celtic peoples as the House of Israel is beyond dispute and so it is of this people the prophet is speaking.

* * *

Afflicted by foes without, we are also troubled by enemies within, while the would-be reformers are preparing their plans to increase our difficulties in undertaking to persuade our people to join a glorified league of nations to maintain peace when the present conflict ends. Such a league would destroy the independent action of our nation and *independence we must maintain* in order to become an example to others after we have put our own house in order by returning to the administration of the divine laws. No league of nations will do this and only His people, acting independently of any entangling alliances, will be able to heed God's call to action in the day we are to make the restoration.

Isaiah declares that when the enemy comes in like a flood, "The spirit of the Lord shall lift up a standard against him." It is the Israel ensign, the rallying call to the restoration of His administration. That call is going out in ever-increasing volume and then, in accord with the prophetic declaration, "The Redeemer shall come to Zion, and unto them that turn from transgression in Jacob, saith the Lord." The restoration and return are timed together, for

* 26 pages, 25¢ postpaid. Destiny Publishers, Haverhill, Mass.

Peter said, after the ascension of Jesus, "Whom the heaven must receive until the times of restoration of all things, which God hath spoken by the mouth of all his holy prophets since the world began." (Acts 3: 21.)

We are not to become subject to a council of nations, nor are we to adopt the plans of the planners for peace to attain the blessings of peace; for they will not be gained that way. Rather, we are to prepare for the restoration of Kingdom administration and the coming of the King of kings and Lord of lords. Let us listen to Isaiah's appraisal of the present postwar peace planners: "They err in vision, they stumble in judgment" and this can be said of every one who fails to take into consideration the restoration of the divine law in the plans for peace. Because of this lack of vision and sound judgment the prophet speaks of the planners failing to go forward and instead stigmatizes their plans as going backward in the statement, "That they might go and fall backward and be broken, and snared, and taken." And an analysis of their plans shows but the presentation of a glorified pre-war condition with all the evils of regimentation and control added! No wonder the prophet calls them a snare and so it will be if we become so foolish as to listen to their persuasion to allow others who lack our ideals and desires to pass upon and control our national acts.

Judgment, prophetically, is now pronounced upon such plans and upon the planners: "Wherefore hear the word of the Lord, ye scornful men. . . . Because ye have said, We have made a covenant with death, and with hell are we at agreement." It is the human endeavor to bring peace without taking into consideration the righteousness of the administration of His Kingdom. Just as Satan was and still is in rebellion against God and His laws, so men continue that rebellion in their refusal to consider those laws as essential. Even the House of Israel today is relying upon their covenant with a nation that has repudiated God for victory over their enemies and are undertaking to make even a closer alliance to assure them of winning the peace that is expected to follow. We are saying, as the prophet states, "When the overflowing scourge shall pass through, it shall not come unto us [we will win the peace through plans now being proposed to prevent future conflicts]; for we have made lies our refuge, and under falsehood have we hid ourselves." Thus all is folly and untrue that does not have as its founda-

tion God's laws of divine administration. So man's proposed plans for peace are called *lies* and *falsehoods*.

* * *

Most of the postwar planning for peace calls for the partial or complete destruction of the independence of God's Kingdom people, or for the cessation of independent action on their part. This is to be brought about through entering into covenants with the nations around us. Those who thus advocate the weakening of our defenses by foreign domination or voice in our affairs are condemned by God through the prophet Ezekiel, "Son of man, prophesy against the prophets of Israel that prophesy, and say unto them that prophesy out of their own hearts, Hear ye the word of the Lord." Woe is then pronounced upon them while their utterances are called vain visions because they are seducing His people by saying, Peace; and there is no peace. And until we follow the prescribed course laid down by God there will be no peace. The efforts of those who are thus trying to build bulwarks of peace is likened by the prophet to one undertaking to build a wall with untempered mortar which is overthrown when the storm strikes and the winds blow, as it has no strength to stand the pressure of trouble.

The Lord promises to show the false foundation of all these endeavors for peace. Because they are false, their advocates are the real enemies of His people and of the peace that can only come through a restoration of His administration and law. (See *The Plan for Universal Peace*, DESTINY for March, 1943.)

But there is a plan by which universal peace will come. It is not based upon a league of nations, but upon a nation in covenant relation to God. This nation is the Israel commonwealth of peoples in whose government the foundations of peace have been laid. It is no mere figure of speech for men to refer to our people as a peace-loving people. The thoughts, ideals and principles of peace were planted in our hearts when, at Mount Sinai, God organized our forefathers into a Kingdom to keep and administer the laws of peace. And so through the prophet Isaiah the following message is given: "Therefore thus saith the Lord God, Behold, I lay in Zion for a foundation a stone, a tried stone, a precious corner stone, a sure foundation." Here is God's appraisal of the importance of His Kingdom as the foundation for peace and of the significance of the government established over that Kingdom at Mount Sinai.

The prophet goes on to say, "He that believeth shall not make haste." Believeth what? Why! that the Kingdom and government organized at Mount Sinai with its constitution and laws of administration is the very foundation for domestic tranquillity and world peace. Believing all this, such men will not be disturbed nor lend support to the plans of the would-be world planners for a postwar league of nations. They know and recognize that the only basis for universal peace rests upon the recognition of His Kingdom and the restoration of the administration of the perfect laws by the people of this Kingdom. Here is the stone, the tried stone and the precious corner stone: the only foundation for peace, when nations will learn war no more and all men everywhere will live in a knowledge of a *heritage* of security from the cradle to the grave.

All this conforms with the prophetic utterances of all the prophets that through His people Israel and Israel alone will the world receive the blessings of peace! It is with the House of Israel that God has made a covenant of peace and it is through them *when they consent to return to full covenant relationship* with God in the administration of the divine law that peace is to be established upon earth. Peace will not come until Israel has complied with the requirements of the covenant, and so Isaiah states that when Israel finally rises to this light and to the recognition of the need of administering the law of the Lord, nations will come to the light of their rising and learn of their ways, of their laws and of their God.

After stating that the foundation for lasting peace is laid in Zion the prophet declares, "Judgment also will I lay to the line, and righteousness to the plummet." How little the world has really known of righteousness, as evidenced in the suffering and trouble resulting from maladministration and unjust judgments. But in Zion (the Israel government under the law) is laid the foundation for righteous administration. Meantime men are planning to outlaw war by human endeavor and are failing to take into consideration His laws, refusing to recognize His Kingdom and its place in the coming new order of the ages.

Isaiah depicts the shortcomings of these man-made plans through the following illustration, "For the bed is shorter than that a man can stretch himself upon it; and the covering narrower than that he can wrap himself in it." And so the plannings of men are

too short of attaining their end and too narrow to cover all the requirements necessary to bring in the peace for which they strive.

* * *

But no great changes ever come until a leader appears who is capable of pointing out the way and leading the people there. It was a Moses who led Israel from Egypt across the wilderness to the foot of Mount Sinai where they received the law. It was a Joshua who led this people across the Jordan into the promised land. It was a David who led them to victory over all their enemies and established the rule of the Kingdom which made possible a golden age of peace under Solomon. It was Jesus who came and showed the way to eternal life and righteousness; and it is He who will establish Universal peace when He comes as King. The government shall be upon His shoulders. At that time His name shall be called, "Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace." (Isaiah 9: 6.)

But where is He to come? Let Isaiah tell us: "The Redeemer shall come to Zion, and unto them that turn from transgression in Jacob, saith the Lord." And so He is to come to Israel and to her government — not to a government of a league of nations. He is coming to a people whom God has declared are His people! When will this be? The prophet declares it will be when the enemy comes in like a flood, at a time when "The Spirit of the Lord shall lift up a standard against him." Thus we have the clear prophetic statement that when the enemy of His people comes in like a flood the Redeemer shall come to Zion, to the very government in which there has been laid the foundation for peace. In contemplation of that day, Isaiah admonishes Israel to "Arise, shine; for thy light is come [or, be enlightened; for thy light cometh] and the glory of the Lord is risen upon thee." All this will result in "The Gentiles shall come to thy light, and kings to the brightness of thy rising." (Isa. 60: 1-3.)

Throughout the entire 60th chapter of Isaiah the prophet speaks of the exaltation of Israel, His Kingdom, declaring that the nations shall come to them and serve them. He states of this people that "Violence shall be heard no more in thy land, wasting nor destruction within thy borders." We are also informed that God will "Make thy officers peace, and thine exactors righteousness." Of the people, the prophet says, "Thy people also shall be all righteous" and so with

righteousness completely enthroned in the land the Lord can say through Isaiah of Israel in that day:

"I will make thee an eternal excellency, a joy of many generations."

The perfection of leadership over the nation is visualized by Isaiah who, of the coming Judge and King, has this to say: "The spirit of the Lord shall rest upon him, the spirit of wisdom and understanding, the spirit of counsel and might, the spirit of knowledge and of the fear of the Lord." We are then informed that He will not judge according to the seeing of His eyes or reprove after the hearing of His ears, but He will judge with righteousness, and with the breath of His lips He will slay the wicked. No wonder the prophet declares that the government will be upon His shoulders, for He alone will be able to establish that peace for which men have longed and worked without attainment. And so:

"Of the increase of his government and peace there shall be no end."

From whence will this peace be administered? Will it be from the center of a great confederacy of nations, a super-world government now envisioned by postwar world planners? Let the prophet tell us from whence that administration of peace comes. "Upon the throne of David, and upon his kingdom, to order it, and to establish it with judgment and with justice from henceforth even for ever. The zeal of the Lord of hosts will perform this." And so the Throne of David, the seat of authority in the Israel Kingdom, is to be the place from whence peace will be administered when the Redeemer comes to Zion and takes over the Throne of his father David. Let the peace planners give due consideration to this fact and then will come a recognition of the futility of their plans for a super-league of nations to maintain a peace which is beyond their reach. The Angelic declaration is yet to see a literal fulfillment, "And the Lord God shall give unto him the throne of his father David: And he shall reign over the house of Jacob for ever; and of his kingdom there shall be no end." (Luke 1: 32-33.)

A number of important facts are thus established which men will do well to consider and accept, for only thus will the world secure the peace the nations seek when this present conflict ends. They are as follows:

1) The recognition that the organization of the Kingdom at Mount Sinai

laid the foundation of the government through which ultimate world peace would finally come.

2) In order that justice and equity may be established upon earth the laws given to that Kingdom to administer must become the foundation on which a new order of society is to be built in which nations will learn war no more.

3) No man nor any group of men is capable or able to administer the affairs of the nations in righteousness and therefore the one and only great leader, Jesus Christ, must come to Zion and from the Throne of David and upon his kingdom establish the perfection of righteous administration.

4) Man-made plans for a super-government of the world in which all nations will have a voice is destined to fail in the attainment of world peace. Only when the world becomes subject to Israel's administration and rule, under the law of the Lord, will there come the full blessings of prosperity and a continuous peace.

5) The very foundation of a lasting peace involves the recognition by the Anglo-Saxon-Celtic peoples of who they are, and then the acceptance *by them* of the responsibility assumed by their forefathers when they declared their willingness to keep and administer the commandments, statutes and judgments of the Lord as the law of their land.

6) The extension of the blessings under that law, with peace and prosperity for all nations around, depends upon the nations coming to Israel and accepting her type of administration and law that they may learn of her ways, of her righteousness and of the knowledge of her God.

Because the day of decision draws near, men are unconsciously anticipat-

ing the coming rule of righteousness. They move to secure the acceptance by the nations of a human plan of world government for peace and thus endeavor to forestall the restoration of the Jehovah administration so that men may retain that which God has decreed must pass away. As yet, the world is not even considering giving up their evil ways, their pleasures and dissipations. They desire to eliminate armed conflict that its mass destruction and carnage may cease, but they still want to live in wanton pleasure upon the earth and war interferes with these desires. The spirit of unregenerated man is still fighting God and is in opposition to His plans, for His plans mean the destruction of all evil. Intuitively, all men recognize that in the restoration of His law swift and certain judgment will be meted out to the selfish, the envious and the covetous — while the lust of the flesh will be compelled to be brought under control.

Men are not yet ready to accept the *destruction of their way of life* in which the unGodly have gloried, for it has contributed to the lustful pleasures and financial enrichment of many. When the righteousness of the law prevails, there is hardly a man or a woman who will not have to deny themselves many of the things they have accepted as a part of their way of life; but the ensuing blessings will eclipse a thousandfold any such denials! Men, however, are prone to fight changes.

But righteousness will yet prevail when nothing will harm or hurt throughout all the Kingdom. And this is to be in spite of those who are in opposition to the establishment of such a just government. Our task, therefore, as a nation, is not to join with those who are undertaking to write dubious terms of peace calling for the acceptance of a world federation of nations; but to clear our land of evil, that we may conform with the requirements of the divine law and its administration. We must also *become willing to accept the administration of that law!* So doing, we will solve our postwar problems and in that solution can demonstrate, to the nations around, the way out of their difficulties and troubles.

If we fail in this one thing we will have failed in all, for no matter how carefully we may plan or how elaborate may be the program for world peace, there is no other way to eliminate trouble and sorrow.

Apart from the restoration of His laws and their administration, peace is not assured us and our posterity.

Elusive Peace

HISTORY affords ample evidence of the complete failure of nations to attain security and peace by the signing of solemn obligations. Hundreds of such agreements have been signed in the course of human history, but wars still afflict peoples and nations.

Present postwar planning based upon the consent of nations will not bring that peace for which humanity longs. Why, then, should we not try the way (the *only* way) God in His wisdom has declared peace will come?

Israel in the New Testament

By R. H. SAWYER

ISRAEL in the New Testament is a subject which challenges the loyalty of every professing Christian. If this all-important truth is taught in the New Testament it becomes the duty of every follower of Christ to understand, and accept it; and if it is not plainly taught therein it then becomes the duty of the Christian to prepare to refute it.

Millions of persons, who claim to be loyal to the teachings of Christ and the Apostles are proclaiming their faith in "All the things written by Moses and the Prophets," declaring that they are reiterated throughout the New Testament.

Many others, equally sincere in their assertions of loyalty to Christ, deny this harmony between the Old Testament and the New Testament, insisting that the teachings of Moses and the Prophets were addressed to the Jews, while the New Testament with its promise of salvation is addressed to the Gentiles.

How may the truth be determined?

"Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth." (II Tim. 2: 15.)

To rightly divide the word of truth will reveal to the unbiased mind that there is a vast difference between the things taught in the scriptures concerning the salvation promised of God, and the salvation proclaimed by many zealous, but misinformed leaders of today; just as there is a vast difference between the Jew, Gentile, and Israelite in their relationship to God, and to each other.

The Name Israel

Israel, as recorded in the scriptures, is the name of a man, a family, a nation, and a company of nations. Israel, as revealed in the scriptures is a mighty people whose history began before the foundations of the world were laid, and reaches out into the endless eons of eternity.

The name Israel was given to Jacob, son of Isaac, and grandson of Abraham, about 1700 B.C.

"And He said unto him, what is thy name? And he said, Jacob. And He said, Thy name shall no more be called Jacob, but Israel: for

as a prince hast thou power with God, and with men, and hast prevailed." (Gen. 32: 27.)

The use of these few quotations from the Old Testament is for the purpose of introducing the people of Israel, to whom, according to the Apostles, Christ came.

That Israel was never destroyed, and will never be destroyed, is plainly indicated, I think, by the definite promise of the Lord that the people, and the name, should be everlasting:

"For as the new heavens and the new earth, which I will make, shall remain before me, saith the Lord, so shall your seed and your name remain." (Isa. 66: 22.)

Jacob-Israel was the father of twelve sons, each of whom was the head of a family, or tribe. This family migrated into the land of Egypt: a group of families numbering 70 persons.

The families of Israel went into Egypt at the invitation of Pharaoh, and in obedience to the command of God: "I am God, the God of thy father: fear not to go down into Egypt, for I will there make of thee a great nation." (Gen. 46: 3.)

It is not only interesting to note the development of Israel from an individual to a mighty nation, but it is essential to an intelligent understanding of the Bible as the revealed will of God concerning the development and eternal salvation of the many peoples of the earth. The welfare of the entire world, and the salvation of the souls of men, are inseparably associated with the history and destiny of the people of Israel.

The following quotation from the writings of the Apostle Peter leaves but little room for doubt as to the exalted position given by Almighty God to the people of Israel, and the importance of the world-wide mission entrusted to them:

"Ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people: that ye should show forth the praises of him who hath called you out of darkness into his marvellous light." (I Pet. 1: 9.)

Here the Apostle is combining two quotations from the Old Testament, one from Deut. 7: 6, the other from Hos. 1: 10 in which God is speaking to Israel alone, and in which he places them

"above all people which are upon the face of the earth."

If this statement is offensive to the reader, in that it seems to teach "racial distinction," I offer no further apology, or explanation, other than to say, "It is written," in both the Old Testament and the New, and to deny it is to deny the word of God.

The outstanding theme of the scriptures, from Genesis to Revelation, is Israel: a separate, distinct, and holy people; a nation before God forever.

Israel, Judah, Gentile

In an intelligent consideration of the teachings of Jesus Christ and the Apostles it is quite necessary to know the Old Testament, for the Old Testament is the foundation of all that Jesus taught his Apostles, and the foundation of all that the Apostles have taught the world. No loyal disciple of our Lord should hesitate to accept this statement, for it is taught throughout the generally accepted New Testament scriptures. For three wonderful years our Lord walked in close association with those first Israelite disciples, teaching them the scriptures: and the scriptures of that day consisted of the writings of Moses and the Prophets, or, as we have these same writings today, the Old Testament. That Jesus considered it essential that his followers should know the same scriptures taught by him in that day, he said to men: "Ye do err, not knowing the scriptures."

There would be but little, if any, confusion among Bible readers today were it not for a lack of knowledge of the teachings of the Old Testament, for the purpose of Christ's first coming to earth and his mission to men was to confirm, to Israel, the promises "made of God unto the fathers" as those promises were recorded in the scriptures.

A careful study of the Bible will reveal the existence of three distinct groups, or peoples, in the world. It is a distinction which must be made if men are to understand God's plan for the redemption of nations and the salvation of the souls of men.

The unprejudiced student, who will study the Bible as he would study any other book, beginning with Genesis and

reading book by book to the last of Revelation, will have no difficulty in distinguishing the difference between Israel, Judah, and Gentile; between the Church of Christ, and the Kingdom of Christ; between the throne of God in heaven, and the everlasting throne of David on earth; between the promised Redemption of the Nation, and the promise of Salvation made to the individual.

There can be no hope of understanding God's plans and purposes without a knowledge of both the Old and New Testaments, and an acceptance of "what is written."

A Roman Doctrine

An objection most frequently heard is: "This question of Israel is an Old Testament teaching; the Church is the true Israel."

It may be of interest to know that this objection originated in the Church of Rome. It is a part of that Romish fable in which God is said to have cast away his people Israel, and to have transferred "the promises made unto the fathers" to the Gentile church, and that the church is the Kingdom of Christ on earth.

There are three false statements in this Romish doctrine: God has not cast away his people Israel, the church is not the kingdom, and the kingdom has not been taken away from Israel.

The promise made to the Apostles, by our Lord, very plainly indicates the position that Israel will ever occupy in the Kingdom of Christ: "When the Son of man shall sit in the throne of his glory, ye also shall sit upon twelve thrones, judging the twelve tribes of Israel." (Matt. 19: 28.)

The positive statement of the Apostle Paul should serve as a final answer to the question: "Has God cast away his people Israel?" Hear him say: "I say then, hath God cast away his people? God forbid. For I also am an Israelite, of the seed of Abraham, of the tribe of Benjamin. God hath NOT cast away his people which he foreknew." (Rom. 11: 1-2.)

Shall we give the lie to Paul by accepting the cunningly devised fables of human leaders?

In the 9th, 10th and 11th chapters of Romans the Apostle has much to say concerning Israel, and it would be well for the honest reader to make a careful study of these interesting chapters if he really desires to know God's will.

Such is the tremendous importance of the subject that a few verses of the

9th chapter are quoted here, hoping that it will serve as an encouragement to some reader to search out all that Paul has written concerning Israel, and especially to follow his quotations from Moses and the Prophets:

"For I could wish that myself were accursed from Christ for my brethren, my kinsmen according to the flesh, who are Israelites [not Jews]; to whom pertaineth the adoption, and the glory, and the covenants, and the giving of the law, and the service of God, and the promises: whose are the fathers, and of whom as concerning the flesh Christ came. . . . For they are not all Israel which are of Israel: neither because they are the seed of Abraham, are they all children; but, in ISAAC shall thy seed be called."

Paul was an Israelite, of the tribe of Benjamin, and, while he was often called a Jew, he makes it plain that he was not a son of Judah. Paul was called the apostle to the Gentiles, but his distinction between Israel and the Gentiles cannot be overlooked by anyone who follows his teachings with an unbiased mind.

The Gentiles were "children by adoption" when they obeyed Christ, but the covenants and the promises were the inheritance of Israel. Paul emphasizes this fact as he declares the purpose of Christ's coming:

"Now I say that Jesus Christ was a minister of the circumcision for the truth of God, to CONFIRM the promises made unto the fathers." (Rom. 15: 8-10.)

Christ came to Israel with a message concerning them above all other peoples, a confirmation of the definite promises God had made to the fathers of Israel, and had not made to the Gentiles, or to any other nation.

The Gospel to Israel

The Gospel according to Matthew is peculiarly the gospel, or "good news," to Israel. The writer was an Israelite (not a Jew). He was a native of Galilee, a country designated in the inspired record as "The Land of Israel."

The first section of the first chapter is devoted to the genealogy of Jesus, connecting him with the Abrahamic covenant of promise, and the Davidic covenant of Kingship. This chapter records the birth of Israel's King, quoting the prophecy of Isaiah concerning his virgin birth.

This promise of the coming of the Saviour-King was made to Israel alone.

That the people of Israel were familiar with these prophecies, and that they alone were in possession of the

sacred writings foretelling the coming of their Messiah is made plain by the writer of this gospel as he describes the visit of the wise men. As the wise men entered Jerusalem they enquired: "Where is he that is born King of the Jews?"

The matter was brought to the attention of the Roman king, the Gentile ruler of the Jews, and he summoned the chief priest and scribes, "demanding of them where Christ should be born."

The Gentiles were totally ignorant of the prophetic writings, for the reason that the scriptures were written to Israel, and to Israel alone, a fact which religious teachers today are slow to admit.

Without hesitancy the keepers of the sacred writings answered the Gentile king:

"In Bethlehem of Judea: for thus it is written by the prophet, And thou Bethlehem, in the land of Judea, art not the least among the princes of Juda: for out of thee shall come a Governor, that shall rule my people Israel."

The statement will probably be met with an indignant denial by some religious teachers, but the fact remains that the Bible, the Old Testament as it was in the days of the Lord's earthly ministry was written to the people of Israel, especially the promise of the coming Saviour, and the people of Israel, the ten tribed kingdom were the people to whom he came, and to whom his ministry was directed. The Gentiles did not know Him, and the Jews refused to acknowledge Him: Israel alone received Christ gladly, hailing Him as their expected King.

Before rejecting this statement, however strange it may seem, would it not be wise to give it your intelligent consideration in the light of "What is written?"

The Land of Israel

The New Testament writers make a very plain distinction between Israel and Judah; or, the Nation Israel, and the people called the Jews. The claim made by the Jews, and supported by many religious teachers, that the Jewish people of today comprise the nation Israel is a known error, to those who really know the teaching of the Word. In this gospel of Matthew will be found ample proof of the truth of this statement.

The slaughter of the innocent children by edict of the Gentile king, and the flight into Egypt for the protection of the infant Jesus, serve as a prelude to the story of Christ's habitation in the

land of Israel, rather than in Judea, the land of his enemies.

"When Herod was dead, behold, an angel of the Lord appeared in a dream to Joseph in Egypt, saying, Arise, and take the young child and his mother, and go into the LAND OF ISRAEL; for they are dead which sought the young child's life. And he arose, and took the young child and his mother, and came into the LAND OF ISRAEL." (Matt. 2: 19-21.)

Carelessly men have read this account of the return from Egypt, taking it for granted that Joseph simply returned to the place from whence he had fled, when the child's life was endangered. But the truth, as plainly stated by the Holy Spirit, is vastly different, for God had commanded that Joseph

should not return to the land of the Jews.

Now let us observe the place to which Joseph took the infant Jesus in obedience to the divine command:

"And when he heard that Archelaus did reign in Judea in the room of his father Herod, he was afraid to go thither: notwithstanding, being warned of God in a dream, he turned aside into the parts of GALILEE." (Matt. 2: 22.)

Jesus was born in Judea — carried away into Egypt, and, at the command of God, taken — not back to the land of the Jews, but into the land of Israel.

For thirty years Jesus lived in the land of Israel, his real identity and mission unknown. At the appointed time

he came out of the seclusion of his Galilean home to enter upon his earthly ministry, and it was to Israel, rather than to the Jews or Gentiles that he was first introduced by his divinely appointed herald, John the Baptist. Hear John say, "And I knew him not: but that he should be made manifest TO ISRAEL, therefore am I come baptizing with water." (John 1: 31.)

The New Testament was written by Israel, to Israel, and for the purpose of instructing future generations of Israel in their gigantic task in the last days of saving a war-wrecked world from Gentile domination.

"For God sent not his Son into the world to condemn the world; but that the world through him might be saved."



The Inflationary Trend

THIS year's "pump priming" will be about \$69,000,000,000 or fourteen times the maximum pump priming of the New Deal years. Men were worried then about inflation; and may well be worried now, and there seems to be no immediate escape from its danger.

Inflation is not something new. It has been the steady process by which a present generation has destroyed the wealth and possessions of preceding generations (See *Progressive Inflation*, DESTINY for August, 1942). What, then, is meant by fear of inflation now? It is, in reality, fear of a rapid acceleration of this process which ordinarily operates over a period of years. Compressed into a period of weeks or months, the process will destroy the wealth of the present generation!

Long-range inflation does not disturb men, for this is the Babylonian method of gaining advantages over the past through increased prices and wages which, due to the time element involved, cause economic casualties only for the aged who earned their living and acquired their savings under the methods and price structure of a previous generation. But the process of inflation now threatens to get out of control and destroy present values.

What are the evils of an uncontrolled, runaway inflation? How will it affect the man on the street? Many people have only a vague idea as to what inflation really means. Let us try to visualize its effect upon us.

Price fluctuation, under our present monetary system with its increasing and decreasing purchasing power of the dollar, is reflected in the prices we pay for goods. Inflation means rapidly rising prices, and is evidenced in having to pay more dollars for a given commodity. Deflation is the reverse, and means it takes less dollars to buy the same commodity (which is reflected in the decrease in its price). With a scarcity of goods and an abundant supply of money

in the hands of the purchasing public, prices begin to soar; not because the goods are more valuable, but because *in relation to money* there are less goods and so an inflationary trend is established. This trend increases as money continues to be plentiful, and the volume of goods decreases.

A runaway inflation has reference to rapidly accelerating prices, which in reality is a decreased purchasing power for the dollar, a spiral which seems to have no end — once it starts. Unless this is prevented, or controlled, it will destroy the monetary system and its ability to represent the value of goods. The possession of tangible property will then be of far more value than the possession of a currency which has rapidly fallen in purchasing power.

If the monetary system itself was established on a sure foundation of intrinsic value, the danger of inflation would be definitely lessened; if not *entirely removed from our economy!* But this is not the case today and the inflationary scare is present, real and dangerous.

To curb it, the government is establishing price-ceilings and plans to siphon off surplus incomes by taxation and thus deprive the people of most of their earnings; but this also is dangerous, for there are many who have had little or no increase in income and by such a process will be greatly impoverished.

The moment inflation begins to accelerate, it reminds one of driving a hole at the base of the dam and then hoping to control the flood waters which begin to rush through. It cannot be done. No amount of material dumped into these swirling waters will, for long, hold back the deluge. Similar are the attempts to control inflation and prevent financial disaster, and the future is fraught with grave possibilities; but then, it is to be so until, as a nation, we recognize and accept the fundamental principles of the divine economy with its system of taxation and finance.

The Difference It Makes

By F. A. HINMAN

NO MATTER how important a matter may be, there are always some who say, "What difference does it make? What advantage is there in it? Yes, it may be true, but what of it?" Suggestion of the Anglo-Saxon identity with ancient Israel is frequently met with this questioning indifference, or with thoughtless acquiescence which clearly implies: "True or not, what difference does it make?" It is regarded as a mere academic conjecture, of no practical value except to satisfy the enquiring curiosity of the ethnologist. Similarly, what good is it if we should learn the origin of the American Indian, the Aztecs of Mexico or the Incas of Peru? What practical benefit is it if we know the ancestry of the French, the Germans, Russians or Chinese?

To one who sees in the world's history only a blind development of human striving, or a mere superficial touch of a divine providence, there is but little recognition of, or interest in any deeper significance in world affairs than that which appears to the average newspaper correspondent. But a new interest arises when one realizes that there is a divine plan back of all human movements: national and racial.

* * *

Interest in the promise of a Coming One — a Messiah — led many to eagerly anticipate His coming. And to Mary the realization of the identity of her Son with the Promised One gave her a wonderful joy and a deeper sense of devotion and sacrifice for God than she could otherwise have known. The three wise men thought it eminently worth while to travel far that they might only look upon and worship Him who was identified to them as the King, the Hope of Israel. Simon and Anna in the temple rejoiced that they had been permitted to behold the advent of the Lord's Christ. The first disciples were thrilled as they hastened to tell their acquaintances, "We have found Him of whom Moses and the prophets did write." But to many others, not interested, He was just another baby, or just another Rabbi.

Was Abraham just another ambitious, restless pioneer setting out on a trek from his father's house to a distant

land beyond the desert, where he might find a fortune? No, he had heard a call which marked him to be in the line of leadership toward that "city which hath foundations, whose builder and maker is God." We are too interested in "that city," and we are counting ourselves as co-laborers with the saints toward that goal. Therefore as we are interested in the project, so we have an interest in the personnel of the workers who participate in the effort.

The Bible gives us the story of God's great project of redemption, and the establishing of His Kingdom among men. The people of Israel, Abraham's seed, are introduced as a people chosen by God to spread His truth in the world and to build His Kingdom. As a part of God's plan, Israel became a divided people under King Rehoboam (the House of Israel and the House of Judah) who from then on followed divergent paths. Because of their failure to serve God acceptably, first one, then the other were taken into captivity away from their land. The one, the House of Israel, sunk into oblivion: lost to the eyes of the world. The other followed a more or less ignominious career through the centuries, yet retaining their historical identification as the Jewish people.

But the prophets of God spoke their messages of exhortation and warning, and of hope and deliverance. They told of the Gentile domination which should continue a long time, and under which God's people should suffer. They told too, of the emerging of a great people who should learn the ways of God, who should build their nation on the foundations of human equality and liberty, who should come to stand as a great adversary against the iniquitous Gentile rule in the world. They told of the continuing conflict between these two opposing groups, and of the final clash which should end in victory for the forces of righteousness and the complete destruction of the forces of evil, and that out of that victory should come the establishing of the Kingdom of righteousness and peace in the earth. Are we interested in this great project of God? Do we see God's hand in the stupendous world movements of today as they are linked with our modern history of the

past five hundred years? If so, then to us this conflict of today is not just another war, nor its participants just another set of selfish and greedy peoples without discrimination as to which side they are on.

As we see God moving in world affairs today we become greatly interested in the actors in this great world drama, as to their attitude toward God. We become interested in learning all that we can about them and, as we learn more, are better able to interpret the meaning of the conflict and its consummation. We look at the opposing forces of the world today and call them Nazis, Fascists, Communists, Democracies; or, Germany, Italy, Japan, Russia, Britain, America. The Hebrew prophet looked at the same aggregation of forces and called them Assyria, Rome, Gog, Meshech, Tubal, Israel!

Can we ask, "What of it?" Truly what good is it to know, if we may, the identity of the modern nations with their ancient progenitors? Can it be a matter of indifference to us that God has raised up His ancient people, the House of Israel, and given them His Spirit under the New Covenant? Is it a matter of little concern that God's people have in these latter days "renewed their strength," and in possession of the wealth of the everlasting hills are able to stand as a champion for liberty and right, and to be a strong defense against injustice, oppression and slavery?

From among many benefits and advantages which derive from the Anglo-Israel truth, let us note a scant half-dozen which are sufficient to make the matter invaluable to us.

1) This truth is one of the strongest vindications of God's Word. It refutes completely the skeptic's criticism that God's promises to Israel have not been fulfilled. Our faith becomes more sure and our devotion to God deeper as we realize that His purposes and promises are sure to the last jot and tittle. God's Word has not failed; His Word will not fail; we can trust in our God.

2) This truth is a master key which opens the mysteries of Bible prophecy. A large part of the Scriptures, both Old and New, is prophecy concerning the development and final establishment of the Kingdom of God. Israel, God's

servant nation, is the prominent figure in the story. Acquaintance with Israel, ancient and modern, enlightens the pages of prophecy so often misinterpreted or passed over as meaningless.

3) This truth reveals to us who we are, and what our destiny. Are we interested in ourselves and the part our people are playing in the world's great story? How much greater would be that interest if we recognize ourselves as God's Israel, fulfilling our God-appointed destiny.

4) This truth gives us an intelligent understanding of the meaning of this great world conflict. The interrelationships of the nations and their driving ambitions and purposes become clear as we see God's foretold plan unfolding.

5) This truth gives us a sure hope and confidence in these dark days of tribulation. We know what God is going to do. We know too, what God is calling us to be and to do; and when we walk with Him we need have no fears for the future.

6) This truth will point us the way to a just and right peace, which will be permanent. Statesmen and religious and social leaders are casting about for plans to insure peace. Only one plan will work. God revealed that plan long ago. Its operation involves our obedient turning to Him, to His laws and to His Spirit. How humble and prayerful we should be as we appreciate God's leading, guidance and protection to us as a people, that now through us His glory may be manifested.

It would indeed be a great pity if, thinking of ourselves as God's Israel we should entertain notions of being a "superior race" or a better people, and in pride and arrogance strive for domination. That devil's dream which some, both ancient and modern, have dreamed, is not for God's people — to whom Jesus said: "If any would be the greatest, let him become the servant of all, even as the Son of Man came not to be ministered unto, but to minister and to give His life a ransom for many." How great is the privilege of being God's servants, and of knowing that we are God's servant people; *and knowing it, strive to faithfully perform the work He has given us to do.*

He that hath an ear to hear, let him hear!

Sanctions Through Control of Rain

PRESIDENT ROOSEVELT's world blue print as published in the *Saturday Evening Post* (April 10, 1943) proposes to use the quarantine method of preventing war. An outlaw state would be completely isolated, its borders closed to exports and imports, all communication with the outside world cut.

It is an interesting suggestion, but when one considers the difficulties confronting our nation in its internal administration of law, with bootlegging and black markets flourishing and with political corruption in many of our cities contributing to the breaking of the law, the difficulties are increased a thousandfold when the keeping of order by an international police force is applied to nations. The force required to close the frontiers of a country and the possibilities of bootlegging and illicit markets for contraband goods make a task of tremendous proportions if more than one nation is involved, and it certainly would be an impossibility if a number of nations elected to join in a movement against the established order.

However, there has already been written a plan by which nations will be compelled to keep to the requirements of the new order. It will not be necessary to quarantine them nor to close their borders by act of an international police force which would involve an item of expense and manpower unnecessary in accord with the divine plan.

We agree with you, Mr. President, that an outlaw state must be coerced and quickly brought to a realization that their failure to abide by the requirements of the new order will bring swift and just retribution. By no other method will war be outlawed. Your plan is interesting in that it recognizes the need of more than treaties to prevent a refractory state from going out in aggression and, from the human point of view, has suggested an interesting method to accomplish this purpose.

Let us turn to Zechariah the prophet, however, who gives a vivid description of the present global conflict and its ultimate end. He speaks of the new order and government to follow, when Jerusalem shall become the seat of its au-

thority. To that city, so he informs us, nations will send their representatives from year to year. In this they assent to a recognition of the law and consent to abide by its administration.

But there will be some who will not be willing to conform with the requirements of the new order of the ages as your proposed blue print clearly recognizes. What is to be done with them?

Let us quote from the prophet, for he tells us how they will be curbed when they refuse to acknowledge the authority of the government of peace.

"And it shall be, that whoso will not come up of all the families [different races and nations] of the earth unto Jerusalem to worship the King, the Lord of Hosts, even upon them shall be no rain. And if the family of Egypt go not up, and come not, that have no rain [*i.e.*, upon them there will be no rain]; there shall be the plague, wherewith the Lord shall smite the heathen that come not up to keep the feast of tabernacles. This shall be the punishment of Egypt, and the punishment of all the nations that come not up to keep the feast of tabernacles."

Each year, in the fall, every nation at the time of the Feast of Tabernacles will send their representatives to Jerusalem to pledge their allegiance to His government and to honor the King and pay homage to His Name. Rebellion would bring severe drought upon their land, so there would be a complete failure of crops. No nation could stand this type of punishment for long. The people themselves would soon compel their government to make peace.

No more powerful method could be used to persuade a nation to keep the peace nor could there be a more potent weapon than control of the weather. The bringing of drought upon the affected area would be far more effective, as a weapon of compulsion, than all the armies and navies of the world. And this is the proposed weapon the prophet declares will be used effectively in the new order of the ages to compel obedience to the laws of peace and to bring respect for the edicts of the government of the new order of the ages.

The Wise Shall Understand

By WILLIAM O. LAY, JR.

IN THE Bible there are the wise who are taken in their own craftiness, and there are the wise who "shall shine as the brightness of the firmament." There are the wise of whom Jesus said, "I thank thee, O Father, Lord of heaven and earth, because thou hast hid these things from the wise and prudent, and hast revealed them unto babes." And there are the wise who shall understand.

A clear distinction is thus drawn between two widely-divergent types of wisdom. One leads to a state of smugly-entrenched ignorance, the other to full and glorious understanding. One leads to chastisement and correction, the other to eternal life and a kingdom. Just what distinguishes these two types? How is true wisdom to be attained?

It is unfortunately true that the present world-order provides full information on the first type of wisdom: the false type. Today, when wise leadership is needed as never before, true wisdom has all but vanished from the earth! Civilization has enormously multiplied institutions of education, but *wisdom is not to be found therein*. Periodicals and the radio enable nearly all citizens to be "well-informed," but understanding eludes them. St. Paul says of them, "Ever learning, and never able to come to the knowledge of the truth." (II Tim. 3: 7.) They are the products of a system which places individualism and self-assertiveness above reverence for God and humility.

The Book of Ecclesiastes speaks of "the wickedness of folly." *Young's Concordance* shows that the Hebrew word *kesel*, translated "folly" in this passage, also means "self-confidence." So self-confidence is not wisdom; but rather, the opposite.

The Psalmist sings, "I will hear what God the Lord will speak: for he will speak peace unto his people, and to his saints: *but let them not turn again to folly.*" (Ps. 85: 8.) Here again, the Hebrew *kislah*, translated "folly," also means "self-confidence."

The "wickedness of self-confidence" permeates our entire educational system. Men are taught to rely upon their own abilities all through life. They consider themselves fully capable of shaping the laws governing society, and of

passing judgment on matters that affect the entire nation. The natural result of this false doctrine is seen today with terrifying clarity: civilization on the brink of disaster, leaders in confusion, and the multitude in complete ignorance as to why such a state of affairs exists.

The whole scathing indictment against this false system is given by St. Paul in II Timothy 3: 1-4:

"This know also, that in the last days perilous times shall come.

"For men shall be *lovers of their own selves*, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy,

"Without natural affection, truce-breakers, false accusers, incontinent, fierce, despisers of those that are good,

"Traitors, heady, highminded, lovers of pleasures more than lovers of God."

This is the natural result of a civilization built on standards far removed from the truth. Small wonder we have incurred the terrible displeasure of the Lord of Hosts. Small wonder the world is undergoing divine judgment, even as predicted, "For many great miseries shall be done to them that in the latter time shall dwell in the world, because they have walked in great pride." (II Esdras 8: 50.)

This pride flourishes in the almost total absence of a certain greatly-needed attribute: the fear of the Lord. The wise King Solomon said, "The fear of the Lord is the beginning of wisdom" — a saying worn so threadbare by much repetition that we miss its significance, even when we hear or read it.

"The fear of the Lord is the beginning of wisdom!"

Judged by this standard, our intellectual leaders never take even the first step toward understanding, for the fear of the Lord is practically non-existent today. We are taught to look upon God as a kindly, rather indulgent heavenly Father who may occasionally deny His children something they ask (which probably wouldn't be good for them anyway) but Who may be trusted to do right by them on the whole. If they neglect or flagrantly violate the laws He provided for their individual and national welfare, isn't a terribly seri-

ous matter, for the Lord is merciful, and forgives easily.

But Ecclesiasticus 16: 11 states: "He is mighty to forgive, *and to pour out displeasure.*" Is not the terrible punishment of the two woes — Saracen and Ottoman — proof enough of this? Should not the spectacle of two unbelievably bloody wars in a generation drive the point home? It should; but "The fool walketh in darkness," and understanding eludes him.

The Lord of Hosts says, "A son honoureth his father, and a servant his master: if then I be a father, where is mine honour? *and if I be a master, where is my fear?*" (Mal. 1: 6.) Until a wholesome respect for the omnipotence of the Most High God becomes ingrained in our being, we can expect no respite from His chastisements.

It may be objected that we should love God, not fear Him. *But what is love of God?* Ecclesiasticus 2: 16 states, "They that love Him shall be filled with the law." St. John wrote, "For this is the love of God, that we keep his commandments." (I John 5: 3.) And Jesus Himself instructed, "If ye love me, keep my commandments." (John 14: 15.)

How can we talk of loving God when we still regard most of the laws He provided for our national and individual well-being as hold-overs from a primitive civilization and of no practical application today? Our keeping of the Law today extends little further than the Ten Commandments (and those imperfectly)! The laws of food and agriculture are totally neglected. The laws of national administration fare little better, and those of judicial procedure are followed only infrequently. Yet we speak of "loving" God, and expect His blessing on our undertakings!

If it is true, in the individual life, that "pride goeth before a fall," how much more so when a whole civilization is involved! Very soon now the foundations of this system based on self-exaltation, pride, and love of pleasure will crumble, and the structure will collapse. As St. Paul said, "They shall proceed no further; for their folly shall be manifested unto all men." (II Tim. 3: 9.)

The severe judgments now rapidly approaching will be the greatest lesson

in humility the world has ever seen. With terrifying suddenness, the veil will be rent, and the whole rotten world system which men have raised in arrogance and self-worship will be revealed for what it is. Then with one accord they will say,

"What hath pride profited us? or what good hath riches with our vaunting brought us?" (Wisdom 5: 8.)

Obviously, he who seeks wisdom can expect no help from those indoctrinated by this worldly system. "Where is the philosopher? Where is the professor? Where is the investigator of this age? Has not God made folly of the philosophy of this world?" (I Cor. 1: 20 *F. F.*) Where, then, should he look?

"The word of God Most High is the fountain of wisdom." (Ecclus. 1: 5.) He who wishes understanding need go no further than the Bible; its pages contain full instructions for traveling the road to wisdom. And what a glorious destination awaits him who travels it!

* * *

The first step is the hardest. It comes with the realization that "There is one wise and greatly to be feared, the Lord sitting upon his throne." (Ecclus. 1: 8.) It is this realization which engenders the full, joyful obedience to all the laws and statutes, without which no approach to wisdom can be made. Perfect righteousness is prerequisite for those who would gain understanding — "For into a malicious soul wisdom shall not enter nor dwell in a body that is subject to sin." (Wisdom 1: 4.) This is only natural, for wisdom is "The breath of the power of God, and a pure influence flowing from the glory of the Almighty." (Wisdom 7: 25.)

No one filled with the "wickedness of self-confidence" can gain wisdom. It is forever barred to those named in St. Paul's indictment of this age: those who are proud, "highminded," or of arrogant spirit. The gateway to wisdom is even this: "O Lord, Father and God of my life, give me not a proud look, but turn away from thy servants always a haughty mind." (Ecclus. 23: 4.)

Once this strait and narrow gate is passed, the road is broad and well-marked. Clear guideposts in the Word of God mark every step of the way. "Let thy mind be upon the ordinances of the Lord, and meditate continually in his commandments: he shall establish thine heart and give thee wisdom at thine own desire." (Ecclus. 6: 37.)

God's covenant with those who truly desire understanding is similar to that He made with Abraham. All the patri-

arch had to do was move westward to the appointed place; the rest of the covenant God Himself undertook to perform. So with those who desire understanding. All they have to do is take the first step; and once that is done, wisdom is granted them as a direct gift from God — the Source of all Truth.

"Wherefore I prayed, and understanding was given me: I called upon God, and the spirit of wisdom came to me." (Wisdom 7: 7.) That is the true source of wisdom. It cannot be gained through a vast accumulation of facts, nor through much experience in worldly matters, but only through direct, humble appeal to Him who leadeth unto wisdom.

Men of this age have a passion for being "up-to-date." They spend their time reading ephemeral periodicals which are old a few days after leaving the presses. They insist on "the news of the hour" from the radio, and see events in the exaggerated prominence given them by the daily press. That which happened last week is ancient history, and as for what happened three or four thousand years ago — well, it's simply out of the picture altogether!

How different with those who have understanding! "But he that giveth his mind to the law of the Most High, and is occupied in the meditation thereof, will seek out the wisdom of all the ancient, and be occupied in prophecies." (Ecclus. 39: 1.) Wisdom is ageless, unchanging, eternal. It must be so, for is it not "The brightness of the everlasting light, the unspotted mirror of the power of God, and the image of his goodness?" The fads, fancies, and foolishness of a shallow civilization do not concern it, for its roots reach into all ages. Comprehending the harmonious whole of the divine plan, it knows the significance of past history, and foresees events of the future. "If a man desire much experience, she [wisdom] knoweth things of old, and conjectureth aright what is to come: she knoweth the subtilties of speeches, and can expound dark sentences: she foreseeth signs and wonders, and the events of seasons and times." (Wisdom 8: 8.)

How little the light of wisdom has penetrated our modern intellectual life! How seldom do any of our leaders conjecture aright what is to come! How few there are who understand chronology: "The events of seasons and times!"

A widely-used outline of the Old Testament states, "It is debatable whether the Book of Daniel ought to be included among the prophetic books,

because its character and purpose are of quite a different nature." It goes on to say that out of this book, "To worry numerical predictions of what is to occur in the present year is a scandalous trifling with sacred things."

Perhaps the late Dr. Aldersmith was "scandalously trifling with sacred things" when, in 1878, he "worried" from Daniel's matchless prophecies the prediction that Great Britain, as the lost House of Joseph, would deliver Jerusalem in 1917. Perhaps Daniel himself was "scandalously trifling with sacred things" when he "worried" from Jeremiah's prophecies the date when Judah's captivity would end. But it is wisdom to foresee the events of seasons and times. On the other hand, making light of prophecy and chronology is a conceit of modern scholarship. Blind leaders of the blind, its devotees must share the responsibility for bringing the terrible judgments of this latter time upon the earth. As Jeremiah wrote:

"Your 'Educated' cause shame, terror, and disgrace, — for they reject the Word of the EVER-LIVING, and what can their education do for them?" (Jer. 8: 9 *F. F.*)

"The word of God Most High is the fountain of wisdom." But the fountain has been buried under the heaped-up accumulations of unenlightened scholarship until its clear waters no longer flow forth to bless humanity. The same outline quoted from above states, "It is simply hopeless to think of opening the Bible at any point, expecting there to find detailed instructions as to what one should do in the twentieth century." How do we expect to solve the problems that beset us when the only sure guide we have is relegated into the background, its message devitalized, its warnings repudiated?

When Josiah became king of Judah in the year 641 B.C., the country was overrun with idolatry and paganism. But Josiah was a wise king, and in the twelfth year of his reign began the task of purging his country of evil. He overthrew the images and idols, and broke down the altars and groves. This done, he returned to Jerusalem and cleansed the temple.

An analogous task confronts us today. For the temple of wisdom has been all but buried under the heaped-up accumulations of decades of self-assertive, God-denying scholarship. Her light no longer shines forth to guide humanity through the troubled times. The sparkling waters of her fountain no longer flow forth to refresh those athirst for knowledge. Sweep the cluttered débris

from the temple! Rekindle the "brightness of the everlasting light" to guide men to the new day dawning! Clear away all unenlightened concepts of the word of God, and re-establish it as "the fountain of wisdom" and the source of understanding.

Modern civilization, steeped in the "wickedness of self-confidence," has brought the world to the state predicted by Isaiah — "For, behold, the darkness shall cover the earth, and gross darkness the people." Its leaders toy

with socialistic-communistic schemes for remaking the world, completely ignoring the Book provided to show them the way to the divinely-ordained new order. But through it all there are those who have passed through the narrow gate and gained wisdom. They see in the undimmed light shining forth from the throne of the Most High God — "Because it is he that leadeth unto wisdom, and directeth the wise." (Wisdom 7: 15.) They sing with the Psalmist, "I have more understanding than all my

teachers, for thy testimonies are my meditation." (Ps. 119: 99.) With "the more sure word of prophecy" as their guide, and with their knowledge of seasons and times to mark the milestones, they travel the road confidently and unhesitatingly. And though about them there be "Men's hearts failing them for fear, and for looking after the things which are coming on the earth," they will remain untroubled. For was it not written? —

"THE WISE SHALL UNDERSTAND"

A Satanic Masterpiece

IT HAS REMAINED for our generation to see the greatest monument of folly since the building of the tower of Babel. It is the much publicized book titled "The Bible in the Hands of Its Creators," — which is *not the Bible at all!*

Satan is the greatest of all counterfeiters and will stop at nothing in his endeavor to deceive God's people. It is therefore not surprising in these last hours of the present age to have the greatest of counterfeits prepared and published for the deception of the unthinking and for which deception many will part with their hard earned money. The author purports to be none other than God! Quoting: "Moses Guibbory, the author of this book, is Jehovah the very God the last, besides whom there is none else." Of his press agent, the self-styled god states: "My angel Gabriel, David Horowitz." Not a word of these claims appeared in the subtle mailed publicizing of the forthcoming book; yet the title itself should have put every Christian on guard.

Advertised only as a new translation, it turned out to be a masterpiece of Satanic deception. If its authorship be accepted, then to dispute the findings of that author is to disbelieve God. All hell is seething in rage against Jesus Christ, which spirit is manifested in the blasphemous statements in this book regarding the Son of God. Of Jesus, Moses Guibbory says: "Jesus is the heir of Chattath-Rahab the Nachash, is the Satan whom the Christians, in all their denominations and sects, have all the time, for over nineteen hundred years, worshipped as their saviour-god." And the purpose of the attack upon Jesus is stated in these words: "For by means of this our labor we are bringing him too down from the throne of his kingdom without there being the slightest possibility of ever returning him to it again."

Many Christians have been deceived into giving support to the publication of this God-denying, Christ-belittling work in which this self-styled god says, "Jesus was never resurrected . . . behold it is already self-evident that, generally speaking, those who believe in Jesus, despite all his promises to them, also will not be resurrected."

What became of the body of Jesus? We are informed that it was thrown outside the tomb, and this god of Satanic origin says, "And in this case, who can divine — and what? — regarding the fate of Jesus' carcass? and who will try to deny — and how? — if we say specifically in this instance the lot of Jesus and the lot of Izebel [Jezebel] the wife of Achab [Ahab] were exactly the same: that just as the body of Izebel thus also the body of Jesus was devoured by dogs?"

The innuendos against our Lord, the stated immoral relationships of Mary, and the stigmatization of Jesus as Satan, are only a few of the statements therein which justify a condemnation of this work; but when to this is added the claims of the author and press agent to being God and Gabriel, the true sponsor of this book becomes none other than the *Evil One* himself.

False Christs have arisen, but this is the first really serious attempt to present to the world a false God with a bible of his own, the purpose of which is to destroy the authenticity of the place and work of Jesus the Christ, the only begotten Son of God.

On the mount of transfiguration, when a bright cloud overshadowed Jesus and His disciples who were present with Him, a Voice was heard to say: "This is my beloved Son, in whom I am well pleased; hear ye him." But Guibbory repudiates this statement as does his stooge, the so-called Gabriel, neither of which are pleased with His counsel or giving heed to His instruction. It is a day of deception and, because men will not believe the truth, "God shall send them a strong delusion, that they should believe a lie."

Many, no doubt, will be victims of the skillfully written advertising campaign for the sale of this book, backed by a prominent radio commentator, Harold ("Boake") Carter; and will have purchased the book before knowing of the claims of its author, thinking it but another translation. Instead, they will have acquired a masterpiece of Satanic ingenuity.

Quoting *Newsweek* (August 24, 1942): "There are dozens of Palestinian students who study cabala, do all kinds of fasting and praying in the mountains, let beards grow, and shun women [though Guibbory is reported to have a wife, three children, and a house which he rents out]. As an authoritative organization put it: 'The caves of Jerusalem are full of guys like Guibbory.'"

It is hard to conceive that otherwise sane and intelligent Americans will be fooled by the audacity of a human being, with a wife and children, proclaiming himself God; and as such the author of a book, with a spokesman by the name of David Horowitz as Gabriel. Yet a few have been and will be deceived by these pretentious claims.

The Christian world as a whole, however, will turn from this publication in disgust, appraising it at its true value — the work of his Satanic majesty in the move to overthrow Jesus Christ and His Kingdom.

Jesus Christ—Triumphant

By REV. W. PASCOE GOARD

JESUS CHRIST is the Master of the Guild of Civil Engineers. To those who have given attention to the spiritual activities of our Lord only, the cool consideration of the facts of His activities in the material realm will come as a surprise, and perhaps even with a feeling of distaste. It is common to call the age in which we live "a materialistic age," and to do so with the feeling and meaning that no age should be materialistic. It is common to assume that "material" and material things do not belong to a "spiritually" minded person, communion, age, or world.

A purely materialistic age is a very unbalanced age. But so a purely "spiritual" age is a very unbalanced age. If choice must be made between the two; if it is impossible to have a "materialistic" combined with a "spiritual" age; then, by all means, let us have the spiritual, for this belongs to the higher realm of things.

But in our Lord we have both the "material" and "spiritual" activities balanced in due proportion. By His activities as the "Maker of all things," His essential Deity is demonstrated.

To this end we shall give some attention to Jesus Christ the Materialist, the "maker of all things." If we would be like our Lord, we also in person and age must have the two balanced in due proportion.

"Jehovah Elohim made the earth and the heavens" (Gen. 2: 4). In this verse we have the introduction of the name, Jehovah, the name of Him who should later be "called Jesus," for He should "save His people from their sins."

From this point let us follow the activities of our Lord: the World Maker.

Gen. 2: 4. In reading this chapter of Genesis from the fourth verse, it will be seen that the activities are confined to the planetary system. We are not therefore called upon to go out into the distant heavens among the stellar systems, but may confine our thought to our own solar system. The great universe creation story is told in the preceding chapter, and the name associated with that activity is Elohim.

As the builder must do, in all matters of construction, our Lord approached the enterprise of world making as an engineer. And as an engineer would, we will consider some of the processes

by which He proceeded. That He worked according to established processes we may know, for in all things He founded law acts according to law. If we look upon this as one single enterprise in world making among the countless other such activities which the heavens reveal to the astronomer, we may be sure that the laws and processes which govern in all the great field of universal activities were followed by Him.

Material

We are brought face to face with the problem of the quality and the amount of material which He undertook to handle and dispose of for His purpose.

In quality the material consisted of those elements and compounds of which are formed our earth, sea and air; just familiar rock, soil, sand, water and air, etc.

The total amount of the material to be disposed of and handled is equal to the combined substance of the sun and planets, and of that which is found in interplanetary space.

This had to be disposed of with absolute accuracy from the standpoint of weights and measures. Any variation from proper balance and plan would have wrecked the intricate system He was about to set up.

Thus the amount of material in the sun and in each of the planets must be carefully settled, if the planets and sun were to occupy that specific relationship to each other which they show in the solar system. With the weights and measures of the planets must be also settled the scope and speed of their movements in their orbits, and the rate of their revolution upon their axes. As a matter of fact the amount of material in each of the planets was settled, and the scope of their orbits and the speed of their movements adjusted. Because of the adjustment of these and other matters we have the solar system as it is and as it moves today.

The balancing of the worlds according to the law which governs the momentum of the worlds, and to the law of gravitation, required the most exact adjustment, and does so today. They are adjusted and are interacting with infinite precision. The maintenance of

this balance requires intelligent and constant supervision. Therefore of Him it is said: "and upholding all things by the Word of His power" (Heb. 1: 3). He is the Engineer in charge.

Hydrostatics

Coming to the earth itself, most interesting problems faced the Master Engineer. There was the "breaking up for it" the bed of the oceans (Job 37), the arranging of the plateaus, high on the mountain sides as they appear when considered from the standpoint of the level of the bed of the oceans, which plateaus form the broad bases of the continents. There was the elevation of the hills and mountain ranges, without the protection of which the rapidly revolving earth would be so wind-swept that there would be little of vegetable life and little support for animals and man. Thus mountain, hill and valley took place as we see them before us today.

Then there was the great matter of the mean sea level for the oceans. This great and vital matter was arranged by the adjustment of the speed with which the earth turns upon its axis. If the speed were increased, the sea level would be raised. If the speed were decreased, the sea level would be reduced. It was by adjusting the centrifugal force of the earth's spin that the Great Engineer said to the seas: "Hitherto shalt thou come, but no further, and here shall thy proud waves be stayed" (Job 38: 11). (Read the whole wonderful chapter.)

Then there followed the necessity for the elevation of waters from sea level into the upper air, so that they might be distributed in life-giving rain upon mountain, plain and valley. This is done by the alternation of heat and cold, by wind currents, and electric energies.

The hydrostatics of the earth form a wonderfully fascinating study, and our Lord's activity in that realm is again and again referred to in the Bible (see Ps. 65).

The Great Master Chemist

What a wonderful field is opened here for the careful student. Taking the few basic elements which make up the sum

of the material world, our great World Maker undertook the endless variety of compounds which enter into the earth, and the forms of life which are found upon it.

First there was the compounding from the elements of the common or amorphous rock and of the crystalline formations; the rocky ribs of continents and mountains. Then came the fertile soil of the plains, the alluvial soil of the valleys, and the sandy waste of the desert and the seashore.

The saline compound of the oceans, so vital for the preserving and vitalizing of the air which circulates in life-giving currents over sea and land! What volumes could be written of the interrelated chemistry of the saline waters of the ocean and of the air which comes into contact with it over its wide expanses, and of the care with which the chemistry of the living water which sustains the living kingdoms has been arranged.

Distilled from the surface of the ocean, not the preservative infusion of the sea waters are raised, but the exact H₂O compound is selected and raised from the many ingredients of the sea. Think carefully of this marvelously balanced fact. This must be lifted and carried through the upper air, and precipitated pure from the heavens upon the uplands of the earth.

Electricity

In the course of its journey through the upper air it must be vitalized by the electric currents. The electrical machinery of the solar system is a glorious study in itself. But we may only touch one related fact. Thus one cloud will come up charged with the positive electricity of the North Pole. Another will approach charged with the negative electricity of the South Pole. When such oppositely charged clouds meet, then the lightnings flash out and the thunder crashes through the heavens. The vaporous clouds are condensed into water drops and are precipitated in downpours upon the waiting earth, *every drop charged with its electric energy*, carrying it to man and beast, and charging the soil with its stimulating activity.

Again, *the composition of the air*. This must be also perfect in its mixture of gases. The infusion of compounds, other than that the great Chemist has provided, is deadly to the life of man and beast. The discovery that this is the case made the poison gas attacks of the late war possible, and the further mastery of this great fact will make such

attacks even more deadly in the future. The gases of the mine are deadly to human life, because they are not of the right chemical mixture.

Pure air of the right mixture of gases has been provided for, and its maintenance secured by the Great Engineer.

Thermostatics

Again, in the matter of temperature there is a wonderful problem. In a range of thousands of degrees of heat and cold there are but narrow limits within which human life can be maintained. Now the heavens in which the clouds move make one great field of killing cold. Only on the earth surface and for some thousands of feet above the plain level is the temperature bearable. Thus by absorption and reflection of the sun's heat, by ameliorating currents of warm water in the ocean, by ameliorating currents of warm air in the lower heavens, can the requisite temperature be maintained for the comfort and well-being of the living creatures on earth. The Great Engineer has made use of *hot water central heating*, and of *hot air central heating* — (e.g., the Gulf Stream and other great ocean currents; the Chinook winds of Western Canada, and other great air currents) — on a large scale for the keeping up of the needed temperature in the temperate zones and in part even in the Arctic. The mean temperature of the water of the oceans, the mean temperature of the air, the mean temperature of the soil, all these have been carefully considered and provided for.

Now we have referred to the sun and plants in their relation to each other in the solar system; the oceans and continents, with their mountains, hills and valleys; the great system of hydrostatics, the great system of chemistry, and the great system of thermostatics. In these we have some of the chief essentials for the production of the conditions necessary to human and other forms of life. Space will not permit more.

Enough has been said to point out the lines of activities introduced and followed by Jesus, the World Maker.

Scientists in their various fields are unthreading the great plan by which our Lord is working. By the study of the various branches of science they are being led to the great center. It does not matter by which line they approach to the center, when they emerge into the final light and reach the headquarters of their science they will inevitably find themselves at the door of the office of the Master of the Guild of Civil Engi-

neers, Who will say to them: "Come in, my friends, I have long watched your progress and expected your arrival. You have examined the works; come in and I will show you the complete original plan."

For "Thou, Lord, in the beginning hast laid the foundation of the earth; and the heavens are the works of thine hands; they shall perish; but thou remainest; and they all shall wax old as doth a garment: and as a vesture shalt thou fold them up, and they shall be changed: but thy years shall not fail."

The form of the earth and of the heavens shall perish. But the great Engineer shall remain, and the material in elementary form shall also remain. Therefore, there shall be new heavens and a new earth, wherein shall dwell righteousness. Perchance when we have learned all the lessons of science, which means when we have fully mastered the Master's plan of world making, He will invite us to take a part in the making of the New Heavens and the New Earth. Perhaps He will say to us who have mastered the process, there is material in plenty scattered throughout the stellar heavens; take charge of such and such a combination, and from the material there found make for Me a system after "the pattern which was shown to you in the Mount."

II

JESUS CHRIST — BIOLOGIST

"In Him was Life; and the Life was the Light of Men" (John 1: 4).

We have seen the engineering task undertaken by our Lord in preparing the world for the purposes for which He has since used it. But we stopped short of *the introduction of life*. A world ready, but empty!

Thus let us take up the study of a different task — namely, that of the introduction of Adamic life into the world which He had prepared. We have the story of the original Creation in the first chapter of Genesis. There we have the statement of the introduction of life into the earth. The forms of life there referred to answer exactly to the records of the early periods of life, fossil remains of which are preserved in the rock measures of the earth.

But we take up the matter from what we deem to be *a cross section of our Lord's work at a later geological period*. It is the introduction of the Adamic period and family (Gen. 2: 4):

"These are the generations of the heavens and of the earth when they were created, in the day that Jehovah Elohim made the earth and the heavens."

We are assured that we are here reading a most specific scientific statement of fact. Now the making of the earth and the heavens we have already dealt with, and we now come to the biological statement!

"And every plant of the field before it was in the earth, and every herb of the field before it grew."

Let our thought dwell upon this statement. In regard to both the plants and herbs, and of the beasts, we find a significant change in description from that seen previously. Critics have seen in this, evidence of confusion in the narrative. It would be well for us all if we first look for confusion in our own reading. The startlingly clear fact seems to be that the matter here being dealt with is different from that dealt with before. *It is a new stage in world development.*

Adam, the Son of God, is to appear upon the earth, and there must be a final preparation to receive him. He is to live in conditions which the earth has not afforded up to the time of preparation for his appearing. To this end there is here a review, not of the monsters of the deep, not of the creeping things of the earth, but of the beasts of the field and of the fowls of the air.

All this is in accord with geological science, which indicates the appearance of the plant life of the human period, and of the animals which were to be the sharers of the Covenant blessings with mankind.

May we say with reverence that what Luther Burbank tried to do with the plant life of his generation in a small way, that is to say, to apply the principles of biology to the improvement of plant life, our Lord did in perfection with the plant life which should furnish the garden in which Adam, the Son of God, should dwell.

"And every plant of the field before it was in the earth, and every herb of the field before it grew."

The coarse plant life of the preceding era must now give place to the fruit trees and herbs which should deck and enrich the ground for man.

Not at once would the other forms of plant life fail; not at all in some instances. But the earth was now enriched with the fruits and flowers which are so familiar to us.

And now the rain must begin its functions. This is that "river of God" which "abundantly waters the furrows and ridges" of man's planting on the earth. It flows, not only through ravines and valleys, but originating from the parent sea it is drawn up into the heavens,

descends upon hill and valley in life-giving showers, and so watereth abundantly the earth.

"And Jehovah Elohim formed man of the dust of the ground, and breathed into his nostrils the breath of life, and man became a living soul."

A special forming of man, of one particular man, who should become the father of the Adamic race!

Say you: "This is myth. This is fable." On what authority do you make the assertion? We know of none. It is known to all that somewhere, sometime, God did intervene to make the beginnings of that order which we know on earth. If He so did intervene once — where is the ground for saying that He did not so intervene again? *There is none in knowledge of fact. There is none in authoritative statement — there is none in logic.* Grant one such interference and you grant all, as far as we have any knowledge to the contrary.

What evidence have we that there was such an interference at the beginning of the Adamic age? There are evidences in science, but we have not space to refer to them. *There is the authoritative declaration of this Book, the Bible.* It is a Book which makes many a statement as to matters of fact which have been capable of verification. Many such statements have been denied before such verification became possible. But where verification has been made possible, the Book has always demonstrated its truth, and the fallacy of such denials.

Moreover, *it is a Book which has made many statements regarding events so far in the future as to be utterly beyond the knowledge of men living in the age at which such statements were written.* Many of such statements have been literally and specifically fulfilled, and all such statements regarding future events are in process of rapid fulfillment. *Every scientific reference, every historic statement, every prophetic utterance of the Bible, so far as they offer opportunity for verification, demonstrate the unvarying truth of the Book.* With all evidence in favor of verity, and none in favor of the contrary, seeing that the Book is the only authoritative voice which speaks in the matter, there is every ground for acceptance and none for rejection.

The Book then relates as a fact that there was at this time divine interference in the course of events. Not only does the Book declare that such was the fact in this case, but firmly states that such interference is a habit on the part of God. In fact, this is His garden, in which His creatures dwell in whom He is greatly interested.

We see then that there was a preparation in the vegetable world for the arrival of Adam, the Son of God.

Now appeared the pomegranate, the apple, the olive, the plum, the cherry, the grape, and all the domestic fruits which have accompanied the march of God's people wherever they have gone, subject to the limitations of climate.

Now appeared the rose, the lily, and the beautiful herbs which deck the fields and beautify the garden.

And now appears the *Man*.

"And Jehovah Elohim planted a garden. . . ."

Yes, He has planted many a garden with the same trees and shrubs and flowers. We have seen many a garden, the planting of the hands of God, where the hand of man has never interfered.

"And there He put the man whom He had formed."

Of all the earth, this was the prepared place for Adam, the Son of God.

What a garden! — planted by the hand of Jehovah Elohim! What fruits! what beauty!

"And out of the ground the Jehovah Elohim formed every beast of the field, and every fowl of the air. . . ."

No reptiles now, no creeping things. These are the beasts of the field which shall dwell in the garden with man. . . . Here are the animals which shall serve man as beast of burden and companion. Here are the camel, the horse, the ass. Here are the domestic animals — the cattle, the sheep, the goats, and the domestic fowl. These shall partake by and by of the Covenant, as seen in the Covenant made with Noah.

The Lord taught Adam the rudiments of human language, *"and brought them unto Adam to see what he would call them."*

He here directed the formation of a human vocabulary, and taught the man to talk by the most natural of all methods. *"And whatsoever Adam called every living creature, that was the name thereof."*

"And Adam gave names to all cattle, and to the fowl of the air, and to the beast of the field. . . ."

Thus was the foundation of Adamic language laid, and the beginning of the science of philology.

* * *

"And the rib, which Jehovah Elohim had taken from man, made he a woman, and brought her unto the man.

"And Adam said, This is now bone of my bones, and flesh of my flesh: she shall be called Woman [Isha] because she was taken out of man [Ish]."

This is the first chapter of biology as taught in the Bible. And Jesus Christ, Jehovah incarnate, is the great Biologist.

The second biological chapter of startling import is the miracle birth of Isaac. It is a wonderful story, well told in the Bible, Old Testament and New (see Gen. 17 and Rom. 4, etc.). For in the miracle birth of Isaac was miraculously born the Israel race.

The third great chapter on biology to which we shall refer is the third chapter of St. John's Gospel, in which *the Saviour, the great Biologist, develops the scientific fact that for the sons of Adam there must be a second birth, a birth from above, that we, the sons of Adam, may become in very deed and truth the Sons of God.*

Again it is Jesus Christ — Biologist, Who brings to us the gift of second birth, for of Him it is written:

"To as many as received Him, to them gave He power to become the sons of God, even to them which believe on His Name; which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God."

Thus He brings to the race of Adam the privilege of acquiring *a higher birth into a higher order of life, whose dwelling shall be in a higher biological kingdom, even in the Kingdom of God.*

"For," said He, "I came that they might have life, and have it more abundantly."

This is the heart of the field of biological science. It is also the veritable playground of the Bible, as are all the other sciences, and Jehovah-Jesus is the center of them all.

III

JESUS CHRIST — REGNANT

We have previously seen Jesus Christ — World Maker; and Jesus Christ — Biologist. We shall now look at the introduction of Jesus Christ, the Head of the Social Order of the World.

The genesis of man is thus stated:

"And Elohim said, Let us make man in our image after our likeness: *and let him have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth.*

"So Elohim created man in his image, in the image of Elohim created he him; male and female created he them.

"And Elohim blessed them, and Elohim said unto them, Be fruitful, and multiply, and replenish the earth and subdue it: *and have dominion over the fish of the sea, and over the fowl of the air, and over every living thing that moveth upon the earth.*"

Thus was man made the head of all living upon the earth.

This being the keynote of the social order on earth during the human period, it will be well that we should give earnest heed to the principles here laid down for the organization of earth's society.

Man was made king of the lower orders of life; he and his descendants were granted this charter of privilege from the beginning.

What this meant to the world order will be discussed, sufficient to say here that various species of animal life, which today are instinctively antagonistic to each other, live in harmony when they are under the direct influence of man. Had the human race preserved and exercised a benevolent kingship over all the animal world — at all events such of it as were privileged to live in "the Garden" — there would not have been the story of rapine and mutual destruction among such animals. As now before the advance of the people of Israel, the other species would have withdrawn from before the face of man. This withdrawal of predatory animals before our race is an interesting process.

God gave to man Dominion, and established him as the king over the lower orders.

* * *

But Jehovah Elohim carefully and clearly established His own Kingship over man (read this sentence a second time). This Kingship is most clearly ascribed to our Lord (e.g., see Heb. 1: 8-12).

"But unto the Son he saith, Thy throne, O God, is for ever and ever: a sceptre of righteousness is the sceptre of thy kingdom.

"Thou hast loved righteousness, and hated iniquity; therefore God, even thy God, hath anointed thee with the oil of gladness above thy fellows.

"And, Thou Lord, in the beginning hast laid the foundation of the earth; and the heavens are the works of thine hands:

"They shall perish; but thou remainest; and they all shall wax old as doth a garment;

"And as a vesture shalt thou fold them up, and they shall be changed: but thou art the same and thy years shall not fail."

Let us now turn to the record again:

"And Jehovah Elohim formed man of the dust of the ground, and breathed into his nostrils the breath of life, and man became a living soul.

"And Jehovah Elohim planted a garden eastward in Eden, and there he put the man whom he had formed.

"And Jehovah Elohim took the man and put him into the garden of Eden to dress it and to keep it.

"And Jehovah Elohim commanded the man, saying . . . thou mayst . . . thou shalt not . . . for in the day that thou eatest thereof thou shalt surely die."

We may disregard the details, and look only at the command; the permission; the restriction; and the penalty announced for failure to obey.

Man is established King over the lower orders of life, but "The Most High ruleth in the kingdom of men" (Dan. 4: 25).

Success or failure for the earth has turned and still turns upon the clear-cut understanding of this fundamental principle of earth-born society. The terrific series of failures in one social order after another has been directly attributable to failure to grasp, and act according to, this unvarying rule.

It will be seen that to the man the option of choice is given as to his attitude towards the divine rule. Obey and live. Disobey and die. This has ever been the choice, and it is the choice still.

Remark, we are not now speaking of that grace which saves a man out of the failure of this life unto Life eternal. We are speaking of that law of divine sovereignty *which settles the conditions of the national and individual life we are now living*, and which our race has been living during all the Adamic period, and which our race will continue to live to the end.

Cain chose the path of disobedience for himself and his descendants. Therefore it is written: "Then Cain went out from the presence of Jehovah." From that time forward the name Jehovah is never mentioned in connection with the descendants of Cain.

The Seth seed chose the way of obedience at first. But soon these, "the Sons of God," were enticed and intermarried with the "daughters of men." These also entered the way of disobedience. It looked as though the divine order of society had been overthrown. But, nay, it was not as bad as that would have been, for then would chaos have possessed the earth and all in it. But the race as a whole had thrown off the recognition of Jehovah as King, and had become utterly corrupt. We had not the least doubt but that this word meant corruption of soul, mind and body. Reeking diseases eating out the physical life, horrid mental obsessions, such as we are all too familiar with today, taking the place of knowledge and truth in the minds, and an utterly leprous soul life possessing the people.

It was time that the King should act. Act He did, after due exhortation and warning, and the waters of the Flood swept the corrupted race away from the earth. After all, it was but a choice of deaths. The race would have perished

of its own corruption. It was a mercy to shorten the process.

Thus the King showed His power. But there is no glorying in that. *Sweeping away an order of life* is not a triumph in the sight of God. It may be a stern necessity. It may even be the true path of mercy. But *to save and regenerate a race* is the triumph of God. His Kingship, however, was vindicated, and His power, tempered with mercy, demonstrated.

Ham immediately took the path of disobedience. He was a coarse man whose salvation from the Flood does not appear to have been a blessing to the earth. Condemned to perpetual servitude, his race went their way down through the ages. They have left behind them a trail of blood, of lust, and of suffering.

Japheth seems to have been neither earnest to obey nor to disobey. His descendants have come their way down through the ages living their somewhat restricted life, and largely keeping out of the din caused by the ceaseless attacks made by Hamitic peoples upon the descendants of Shem.

Shem (of whom is the Anglo-Saxon race) chose the path of obedience, *and upon him and his alone is the name Jehovah called.*

At Babel the race rebelled and the King scattered them with confusion of speech. Why should speech be thus confounded? That the King might place a philological barrier, always effective, between the families of men, the obedient and the disobedient and so segregate the evil.

There came the call and separation of Abraham. This, because of the fact that once more men were forgetting the Kingship of Jehovah. Therefore, God called to Himself a separate people who would recognize His authority and obey His word. There followed the chain of blessings secured by the Abrahamic Covenant.

As an offset to this, there came the demonstration of Kingly Judgment on the cities of the plain. These, utterly given over to evil, *sought the person of the Lord that they might subject Him to the vilest usages man can exercise towards man.* Result — not of that one act, but of the frightful condition which prompted — destruction.

One would have thought the object lesson of the destruction of the cities of the plain would have been sufficient for future ages. But not so. Four hundred years pass, and the same ground brought forth the same kind of harvest in the seven nations which then occupied the

land. It seems as though the very land were polluted. Again, the kingly action in the destruction of these nations by the sword of Joshua.

Modern days have witnessed the destruction of nations and races from similar causes, and is witnessing the passing of others today.

* * *

On the other hand, *there came the establishment in Israel of the Kingdom of Jehovah.* This is the final move of the Lord towards final victory. That Kingdom stands to this day.

In that Kingdom there came the establishment of the Davidic line to act as Chief Governor before the Lord in Israel. That line is also with us still.

There came the kingly action of separating the nations Israel and Judah. There came the sentence on Israel of *seven times* of punishment; also upon Judah of *seven times* of punishment.

Then came the setting up of the Babylonian succession of Kingdoms (see Dan. 2). To Nebuchadnezzar, and again to Belshazzar, was sent the warning message: "*The Most High ruleth in the Kingdom of Men*" — and the record of that establishment was preserved for all the succession of Empires. Each of these in turn forgot the lesson and each in turn was destroyed!

Contemporaneously came the setting up of *that Kingdom which should never be destroyed* — the Kingdom of Israel.

To her came and comes the same Message: "Jehovah the King ruleth in the Kingdom of Israel." *But Israel also has forgotten the message and has assumed all the rights of self-government.* Therefore she has been, and shall be, chastened. *But God will bring her back to His feet and to His law.* To this end we are laboring and praying today.

There has come before our eyes *the destruction of the Babylon Kingdom.* Most of the crowned heads fell in one week during World War I, and the end is not far off. Soon only the throne of David shall remain. Soon will come the great gathering of "all nations to battle against Jerusalem," and their final overthrow.

Soon will come the terrible floodlike cataclysm, by the glory of the coming, as foretold by our Lord.

Soon "The Son of Man shall come in His glory with all the Holy angels with Him; then shall He sit upon the throne of His glory. . . . And He shall reign in Zion before His ancients gloriously."

The Kingdom of Jehovah, Israel, past, present and future, is the greatest fact in the world today. The coming reign of Jesus the Son of Man upon the

throne of His father David, is the outstanding culminating fact of the future, soon now to be realized in the Kingdom of Jehovah on earth, which is to say, in the Kingdom of Israel.

"O come, let us sing unto Jehovah; let us make a joyful noise unto the rock of our salvation. . . . For Jehovah is a great God and a great King. . . . O come, let us worship and bow down; let us kneel before Jehovah, our Maker, for He is our God, and we are the people of His pasture and the sheep of His hand."

IV

JESUS CHRIST — ADMINISTRATOR

Jehovah-Tsidkenu (The Lord our Righteousness). The department of our Lord's activity to be now considered is that in connection with which the Lord has revealed Himself by the above name-combination. It is *The Department of Divine Justice.*

The law, as given at Sinai, is the basis of all the departments of the divine administration; and the administration of constitutional law in the nation comes under the administrative activity of this department.

Turning to the eighth and ninth chapters of Hebrews, we find in the eighth chapter the national side of the covenant dealt with, but the ninth chapter commences as follows:

"Then verily the first covenant had also ordinances of divine service and a worldly sanctuary."

It is to the latter phase that we wish to direct attention.

In approaching the matter of divine administration of justice we should remember that truth generally is divided and classified, and that among such divisions we may find the following: 1) Biology, 2) Jurisprudence, 3) Ethics; or in other words: Life, Law, and Service.

It has been a vicious habit of the last generation of theologians and philosophers to concentrate on the study of life and service, and to set aside the great fact and truth of law. Nevertheless, the law is, an eternal verity.

The law still is our schoolmaster to lead us to Christ. We therefore turn our attention to the study of one branch of the activity of the administration of divine justice. We shall have space only to consider the law of sacrifice. We refer the student to the Book of Leviticus, which is the manual of National worship.

"And the Lord called unto Moses, and spake unto him out of the tabernacle of the congregation."

The message thus issuing from the tabernacle concerns the offering of sacrifices.

In the first chapter of Leviticus we have the burnt offering. In the second chapter of Leviticus we have the meat offering. In the third chapter of Leviticus we have the peace offering.

These are all "sweet savour" offerings unto the Lord.

In the fourth chapter we have the sin offering. Let these chapters be carefully read as a part of this section.

The burnt offering, it will be noticed, is a freewill offering made by fire; the implication being the consciousness of sin, the realization of the need of purification by the fire of the Holy Spirit, and the sacramental offering made to this end.

The meat offering is an offering of substance as an acknowledgment to God, the Giver, and as a contribution to the maintenance of the priesthood in the service of the sanctuary.

The peace offering is an offering, the direction of which is the establishment of unity of spirit between the sacrificer and his God. "Therefore being justified by faith we have peace with God."

We have before us Dr. Scofield's Bible, in which he points out that all these sacrifices are types of Christ. With all that he says in this regard we heartily concur, but recognize that he only sets forth one phase of the matter.

The sacrifice also typifies the sinner. That which we are now about to discuss seems to be of infinite importance in consideration of the Jehovah administration of Divine law.

The animal is not offered as such to God. We entreat the reader to master this statement. There are abundance of scriptures which declare that God has no pleasure in the slaughter of animals, or in the pouring of the blood of slain beasts. "Sacrifice and offering thou wouldst not. Then said I, Lo, I come; In the volume of the Book it is written of me, I delight to do Thy will, O my God."

We will make a plain statement in a plain way in the hope of being understood, even at the risk of being misunderstood.

The simple slaying of beasts, meaninglessly in the Temple, would be no more pleasing to God than the slaying of the same beasts in the shambles. Yet it was God's ordinance that beasts should be slain in the Temple. Why? "The law is our schoolmaster to lead us to Christ."

We must master the psychology of the sacrificer as developed by the proc-

ess of the sacramental offering in order to understand its acceptability to God.

The law says, "The soul that sinneth it shall die." This is an eternal law of cause and effect. It is older than the human race; it is from before the foundations of the earth were laid; it is an expression of the eternal law of righteousness.

The verdict says: "We have all sinned, and come short of the glory of God."

The fact in law is stated thus: "And so death passed upon all men for that all have sinned."

Thank God the concluding registered judgment is: "The Lord hath laid on Him the iniquity of us all."

The consciousness of uncleanness, of separation from God, and of sin, rests upon the conscience of the individual. He goes to the Book of God with the query: "What must I do to be saved?" In the Old Testament his answer was found in the chapters before us — for cleansing by fire, for peace with God, for pardon of sin, for an atonement, he must bring his offering to God. What must that offering be? The law makes answer: His life. "The soul that sinneth it shall die."

The Bible further answers: His spirit: "A broken and a contrite heart, O God, Thou wilt not despise." The Bible further declares: His body: "I beseech you therefore brethren, by the mercies of God, that ye present your bodies a living sacrifice, wholly acceptable unto God which is your reasonable service."

How to present such an offering except by personal, physical death, is the problem. God has provided a substitutionary way.

From the herd the sacrificer selects a perfect animal, which shall stand in his place before the altar of God. He leads it all the long way to the Temple, to Mount Moriah, the hill of sacrifice. He is conscious every step that the life of this animal is to be poured out for him. He takes it to the altar; he makes his confession before God; he solemnly lays his hand upon the head of the animal, sacramentally passing his identity into that of the devoted beast. He slays the sacrifice, and the blood which is the life thereof is caught by the priest and poured out beneath the altar. Sacramentally it is the lifeblood of the man. In his spirit he realizes that the offering is of his life. The fat is burned upon the altar; it typifies the spirit of the offerer which rises with the fervent flame of the sacrifice to God. *And so through the process of the sacrifice it is not the victim, but the man who is offering himself, body, life and*

spirit to God. Not the reek of the blood that he shed, but the savor of the ascending spirit and faith of the man is sweet unto God.

The animal so sacrificed typified, or foreshadowed the Great Sacrifice of our Lord. As we should never think of the animal as such being offered in sacrifice to God, but as the offerer pouring out his own life vicariously to Him, so we should never think of our Lord as offering Himself as Himself, separate from sinners, to God, but as our Lord offering Himself as the sinner whose personality He assumes, whose sins He bears in obedience to the eternal law of righteousness. For "He was made sin for us who knew no sin."

So, in Christ we die unto sin once, that in Christ we may be made alive for evermore. It is true He died for me. It is moreover true, He died as me, and for me fulfilled the eternal law of righteousness.

Let us look at the law of sacrifice as it is introduced in the first chapters of the Book of Leviticus.

This is an important part of that law which our Lord ratified in every jot and tittle in the Sermon on the Mount.

The Book of Leviticus introduced that phase of the law which is "our schoolmaster to lead us to Christ." In the Book of Leviticus the principle of the law of sacrifice is laid down which must stand for ever; for it is a part of the Eternal Law of Righteousness, of which Jehovah-Tsidkenu is the administrator. But the method of procedure under the law as laid down in Leviticus was a temporary measure. Therefore it is clear that the Book of Leviticus is not the last word in connection with the law of sacrifice. It is the first word, and as such it abides. In order to understand the law of sacrifice it is still necessary to understand the Book of Leviticus.

What, then, is the next word regarding the law of sacrifice?

The four Gospels are the second word, insofar as they record the Great Sacrifice of Calvary.

Turn to the Gospels and read again the story of the Passion and Crucifixion as a part of this article.

Calvary is the supreme fulfillment of the law of sacrifice.

As a geographical point, it is the center of sacrificial activity. To Mount Moriah, hard by, Abraham led his only son Isaac, and there bound him upon the altar of sacrifice.

But in Isaac was all the chosen "seed" at the time of his offering. For Isaac was the first-born and in his generation the *Only-Born* of his race; for in his gen-

eration there was not another. He was "thine only Isaac" or Saxon, which should be born to the end of time.

Therefore in Isaac, Abraham led and offered upon the altar all the race of the sons of Isaac in all their generations. Let the magnitude of this sacrifice sink into your Mind and heart. Being of that race, you and I and all our descendants were offered there.

Upon the Hill Moriah the Temple was built, and there God "placed His name for ever."

In that Temple the constant succession of sacrifices was offered until the coming of our Lord.

On Calvary, hard by "without the camp," was finally offered, as is recorded in the Gospels, "the Lamb of God, which taketh away the sin of the world."

Thus Calvary is the place of sacrifice.

* * *

Calvary is the scene of the culminating sacrifice, after which "there remains no more sacrifice for sin." The offering of sacrifice ceased with Calvary, in the administration of the Lord our Righteousness.

It is written of the Crucifixion of our Lord, "And sitting down, they watched Him there." Let us also sit down and see the wonderful sight for ourselves, "Jesus Christ manifestly crucified before you."

The procession of our Lord and those who followed Him from the Hall of Judgment to Calvary, was worthy of the Great Sacrifice about to be offered.

He went forth bearing His Cross.

There followed Him the Chief Priests and the ecclesiastical and literary leaders of the nation.

The march was ordered and directed by the imperial authority, under the Eagles of Rome.

The mighty procession included representatives from all the known world who had gathered to keep the Passover, unwitting of the fact that they were now attending the sacrifice of Christ our Passover slain for us.

In the sight of all the world and of all the ages the Son of Man was lifted up that He might draw all men unto Him.

Question: Who is this man? — Answer: "In Him dwelleth all the fullness of the Godhead bodily."

Then He is a worthy sacrifice for sin! And acceptable as such before the Law of Eternal Righteousness.

Question: But what of the sacrifices of animal life in the Temple, and the preceding Tabernacle? Were not these sufficient to put away sin? — Answer: Heb. 10: 1-9.

"For the law having a shadow of good things to come, and not the very image of the things, can never with those sacrifices which they offered year by year continually make the comers thereunto perfect.

"For then would they not have ceased to be offered? Because that the worshippers once purged should have had no more conscience of sins.

"But in those sacrifices there is a remembrance again made of sins every year.

"For it is not possible that the blood of bulls and of goats should take away sins.

"Wherefore when he cometh into the world, he saith, Sacrifice and offering thou wouldst not, but a body hast thou prepared me:

"In burnt offerings and sacrifices for sin thou hast had no pleasure.

"Then said I, Lo, I come (in the volume of the book it is written of me), to do thy will, O God.

"Above when he said, Sacrifice and offering and burnt offerings and offering for sin thou wouldst not, neither hadst pleasure therein; which are offered by the law;

"Then said he, Lo, I come to do thy will, O God. He taketh away the first, that he may establish the second."

Why, then, were they offered? As we have seen in the last chapter, these offerings were the medium through which the sinner found his way in Spirit to God. So is the offering of Jesus Christ the medium, through which the sinner finds his way, in spirit, to God.

Why is the offering of the Body of Christ acceptable before the Law of Eternal Righteousness?

The offering of inferior orders of life could never be accepted as an equivalent for the redemption or atonement of man, the superior.

Because "death had already passed upon all men for that all have sinned," there could be no offer of life for life by man. The life of every man was already forfeited to the law. Therefore, in man there was no redemption or atonement.

But "He died the just for the unjust."

He died "in Whom dwelt all the fullness of the Godhead bodily."

Question: Did that fullness dwell in Him really, or sacramentally? — Answer: It is sufficient that the fullness of the Godhead dwelt in Him.

This must mean that in Him dwelt infinity.

Now every unit of the created universe is finite. Moreover, all the units of the created universe added together, including man and all mankind, still form but a finite aggregation. Of that aggregation mankind is but a part.

Therefore, when He in Whom dwells the Infinite offered Himself as an Atonement

for the sins of mankind, the finite, the Law of Righteousness was satisfied.

Thus it is proclaimed as a glorious fact in law "Jesus Christ by the grace of God tasted death for every man."

By whom was He offered? Isaiah says in chapter 53: "When thou shalt make his soul an offering for sin. . . ."

Jehovah-Tsidkenu fulfilled the prophecy made by Abraham to Isaac as they walked towards Mount Moriah, the Hill of Sacrifice: "My son, God will provide himself a lamb for a burnt offering."

"For God so loved the world that He gave His only begotten Son that whosoever believeth on Him should not perish but have everlasting life."

Question: By whom was He put to death? — Answer: Our Lord solemnly declared: "No man taketh my life from me. I have power to lay it down; and I have power to take it up again."

In the Levitical law the sinner must offer his own victim. He must put it to death. It was sacrificially the sinner pouring out his own blood. So with our Lord when "He became sin for us who knew no sin." It is physiologically well attested that He did not die of the wounds in His hands and feet, but He died of a ruptured (broken) heart. Of Him it is written: "He poured out His soul unto death" (Isaiah 53), and this is literally true.

Thus the Gospels record the greatest of all facts. The offering of the great and final Sacrifice upon Calvary's Hill.

Question: Is not this a somewhat old-fashioned doctrine? — Answer: Necessarily so, for there has been no change in the processes of Divine justice for nearly two thousand years, and there will be none until the coming of our Lord. There is, therefore, no room for modern innovations here.

Is this the basis of the administration of the Department of Divine Justice as laid down by Jehovah-Tsidkenu, the Lord our Righteousness? None may read carefully the great law of sacrifice without conviction that it is so.

Now we shall see the final word regarding this great law, as written in Hebrews 9 and 10.

The Book of Leviticus opens with the words, "And the Lord called unto Moses and spake unto him out of the tabernacle of the congregation. . . ."

The Epistle to the Hebrews opens with the words "God, who at sundry times and in divers manners spake in time past unto the fathers by the prophets hath in these last days spoken unto us by His Son. . . ."

It is, therefore, the same voice which spoke in Leviticus and in the Epistle to the Hebrews.

Regarding the latter Epistle, it is important to note that the human authorship has been kept in the background. It is still more important to note that in the signature place of the Epistle, that is to say, the first word of the Epistle, appears the signature name God. It seems evident that the intention was to indicate that, in an especial sense, this is a direct word from God.

Now we find that the Epistle is a testimony by God the Father to the Son. Thus He describes Him:

- 1) "Whom he hath appointed Heir of all things" (Omega).
- 2) "By whom also he made the worlds" (Alpha).
- 3) "Who being the brightness of his glory,
- 4) and the express image of his person,
- 5) and upholding all things
- 6) by the word of his power,
- 7) when he had by himself purged our sins,
- 8) sat down on the right hand of the Majesty on high;
- 9) being made so much better than the angels,
- 10) as he hath by inheritance obtained a more excellent name than they."

Thus the enthroned Father addresses the enthroned Son:

"But unto the Son he saith, Thy throne, O God, is for ever and ever: a sceptre of righteousness is the sceptre of thy kingdom.

"Thou hast loved righteousness and hated iniquity; therefore God, even thy God, hath anointed thee with the oil of gladness above thy fellows.

"And Thou, Lord, in the beginning hast laid the foundations of the earth; and the heavens are the works of thine hands: they shall perish but thou remainest; and they all shall wax old as doth a garment and as a vesture shalt thou fold them up, and they shall be changed; but thou art the same and thy years shall not fail."

Thus we see at the outset of this extension of the Book of Leviticus is the unfolding of the Wonderful Personality of Christ.

In our last we saw this same Wonderful Personality, in Whom dwells the fullness of the Godhead bodily, offering Himself upon the Hill of Sacrifice as the Lamb of God which taketh away the sin of the world. Thus He is presented in the Gospels.

Now we see Him as the great High Priest, offering His blood in Heaven

itself as an atonement for the sins of the world.

Chapter 3: "Wherefore, holy brethren, partakers of the heavenly calling, consider the Apostle and High Priest of our profession, Christ Jesus."

A Priest for ever after the order of Melchisedec.

He, the Priest, for ever removed and replaced the Aaronic priesthood and the Levitical sacrifices.

Chapter 7: 24: "But this man, because he continueth ever, hath an unchangeable priesthood.

"Wherefore he is able also to save them to the uttermost [margin, evermore] that come unto God by him, seeing he ever liveth to make intercession for us."

One Sacrifice only, once offered.

Chapter 7: 27: "Who needeth not daily, as those high priests, to offer up sacrifice, first for his own sins, and then for the people's: For this he did once, when he offered up himself."

Chapter 8 states the fact gloriously.

Chapter 8: 1: "We have such a high priest, who is set on the right hand of the Majesty in the heavens; A minister of the sanctuary, and of the true tabernacle, which the Lord pitched, and not man."

Our High Priest must have somewhat to offer.

Chapter 8: 3: "For every high priest is ordained to offer gifts and sacrifices: wherefore it is of necessity that this man have somewhat to offer." (Read the following verses up to the tenth verse of Chapter 9.)

Heb: Chapter 9

11. "But Christ being come an high priest of good things to come, by a greater and more perfect tabernacle, not made with hands, that is to say, not of this building;

12. "Neither by the blood of goats and calves, but by his own blood he entered in once into the holy place, having obtained eternal redemption for us.

13. "For if the blood of bulls and of goats, and the ashes of an heifer sprinkling the unclean, sanctifieth to the purifying of the flesh:

14. "How much more shall the blood of Christ, who through the eternal Spirit offered himself without spot to God, purge your conscience from dead works to serve the living God?

15. "And for this cause he is the mediator of the new testament, that by means of death, for the redemption of the transgressions that were under the first testament, they which are called might receive the promise of eternal inheritance."

24. "For Christ is not entered into the holy places made with hands, which are the figures of the true;

But into Heaven itself."

Now to appear in the presence of God for us:

"Nor yet that he should offer Himself often" [those who partake of the alleged sacrifice of the Mass take notice of this] "as the high priest entereth into the holy place every year with blood of others;

"For then must he often have suffered since the foundation of the world; but now once in the end of the world hath he appeared to put away sin by the sacrifice of himself.

"And as it is appointed unto men once to die but after this the Judgment;

"So Christ was once offered to bear the sins of many; and unto them that look for Him shall He appear the second time without sin unto salvation."

Chapter 10, read verses 1-10.

Verse 11: "And every priest standeth daily ministering and offering oftentimes the same sacrifices, which can never take away sins:

"But this man, after he had offered one sacrifice for sins for ever, sat down on the right hand of God;

"From henceforth expecting till his enemies be made his footstool.

"For by one offering he hath perfected for ever them that are sanctified."

Verse 18: "Now where remission of these is, there is no more offering for sin."

How this most solemn Scripture insists upon the great fact that in the great sacrifice made by our Lord there is but one offering for ever.

In the 4th and 5th chapters of Revelation there is a most wonderful pageant of the great coronation of the Lord.

One might desire that there had been a similar revelation of that time when our Great High Priest entered into heaven itself, bearing His own offering, there to appear in the full Court of Divine Justice for us, there making an atonement once for all of us.

That this is a great fact in law we are informed beyond peradventure. "When he had by himself purged our sins."

No High Priest, no Pontifex Maximus, no Pope nor prelate, may enter here. Alone, our Priest for ever "By Himself" purged our sins. And having accomplished that great priestly act "Sat down at the right hand of the Majesty on High." The priestly work was finished as far as offering sacrifice for sin is concerned, and finished for ever. Henceforth, "he ever liveth to make intercession for us."

What have we on earth which takes the place of the daily sacrifice?

We have the simple remembrancer of the great sacrifice. He took the bread and brake it and gave to them, likewise He took the cup and said, "Do this in remembrance of me."

Only two priests have ever adminis-

tered the Sacrament of the Lord's Supper. The first was Melchisedec, who ministered to Abraham bread and wine. "And he was Priest of the Most High God." No sacrifice had Melchisedec to offer, for there was but one sacrifice to be offered by the priests of that order. The sacrifice Jesus Christ, a priest for ever after the order of Melchisedec, offered, even Himself. But Melchisedec offered the bread and wine which prefigured the offering to be made by his fellow priest in the ages then long distant.

Jesus Christ offered Himself, our Great High Priest.

Jesus Christ instituted the Sacrament of the Lord's Supper to be thereafter used in the Christian Church as the remembrancer of the great sacrifice.

Let us approach that Table with reverence, for there we almost come into touch with the hand of our Lord Who first broke the bread and filled the cup. But let us beware how we presume to think that we are again participating in a renewed offering of the body and blood of our Lord. No earthly priest ever did that nor ever shall.

Now let us glance for a moment at the principle of sacrifice laid down in Leviticus, and see how we may each for himself claim and share in this great sacrifice. Sacramentally we will do so when we take the bread and cup of remembrance. We will go to Calvary and there see "our Passover slain for us." A thing of remembrance. And we will accept Him as our Saviour.

By faith without the elements we will go and kneel at His feet and claim Him as our Saviour and crown Him as our King.

* * *

Thus in outline the great law of sacrifice stands. The work is done and our High Priest has sat down at the right hand of the Majesty on high. It is a culmination and a vindication of Divine jurisprudence worthy of our God Who has revealed Himself as *Jehovah-Tsidkenu* (The Lord our Righteousness).

Having freedom of access to such a Mediator, seeing indeed that "*He ever liveth to make intercession for us*," as though this is now the one object of His life as our Mediator, how foolish should we be to seek elsewhere, either in the confessional box or otherwise, for a lesser, and to God unknown, mediator between us and our God. Our Lord instructed us,

"And thou, when thou prayest, enter into thy closet, and when thou hast shut thy door,

pray to thy Father which is in secret; and thy Father which is in secret shall reward thee openly."

Give attention to the shutting of thy door. Here may be neither father, mother, brother nor sister. Here may be neither priest nor layman. *It must be thyself alone with God.* And thy Father will come to thee; and Jesus Christ Himself "ever liveth to make intercession for thee."

Thus the way into the Holiest is open to us all "through the veil; that is to say, His flesh."

This is the open, and only, door to heaven.

Thus far we have seen the perfect machinery which Divine Grace has provided, in accordance with the Eternal Law of Righteousness, by which "He may be just and the justifier" of all those who call upon Him.

* * *

Let us now go back to the principles of the law of Sacrifice as laid down in the first chapters of the Book of Leviticus. The procedure has changed, but the principle remains unchanged.

The sinner must bring the offering!

We cannot "bring" the Lord Jesus Christ, "our Passover," but we can bring the plea He provided for us:

"Guilty I stand before Thy face,
On me I feel the doom abide;
'Tis just the sentence should take place,
'Tis just, but O my Lord hath died."

"I need no other argument, I want no other plea; it is enough that Jesus died, and that He died for me."

Thus we must approach the Mercy Seat, pleading the Atonement — and none may plead there in vain.

* * *

But the penitent must offer his life with the life of the victim. Let us give attention to this great fact. The penitent must still offer his own life. Not now in the vicarial pouring forth of the blood of a sacrificial animal, nor by the renewed outpouring of the blood of our Lord, but by dedication of our own life to God.

This is most clearly shown in Gen. 22. Abraham took his "only Isaac" and led him on a long three days' journey to Mount Moriah, the Hill of Sacrifice, there to bind him, and to lay him upon the altar, and to offer him a burnt offering to God.

But Isaac stood for all the Isaac seed in all their generations. Read the wonderful story. Then recall the fact that being by natural generation, or by naturalization

through faith, of the Isaac seed yourself, you and I were bound and laid upon the altar there, and our life with that of all our race was dedicated to God.

Shall we ratify that dedication? Shall we accept confirmation in that which our father Abraham pledged for us in that distant day? Yes, we say, "As for me and my house, we will serve the Lord."

Such individual dedication is taught in Leviticus, where in the pouring blood and the ascending flame of the sacrifice the penitent offerer poured out his own life and spirit unto God.

It is taught by our Lord, who said: "If any man will be my disciple let him deny himself, and take up his cross, and follow Me."

It is taught in the Epistles — for instance, in the 12th chapter of Romans: "I beseech you, therefore, brethren, by the mercies of God that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service."

Dedication to National Service

Turn again to the 8th and 9th chapters of the Epistle to the Hebrews, and find that the 8th chapter quotes the terms of the New Covenant from the thirty-first chapter of Jeremiah. The terms of this Covenant are national and refer to the recall of the nation to the Law of God. Thus both Jeremiah and the Epistle to the Hebrews call the fact to mind that there is a distinct national side to this offering of the life to God. In such offering one pledges himself to God to labor to lead the nation back to the Divine Law.

This is a man's task, worthy of his best. This is a woman's privilege, worthy of her greatest sacrifice.

In this dedication we pledge our efforts to win the nation to better than it has known for thousands of years; namely, to the recognition of the Kingship of Jehovah, and the restoration of His Law.

It is a tragedy that our most spiritual evangelicals have not seen the national phase of the consecration of life to God. It is a tragedy that the modern sociologist preacher has not seen the true nationalism of the Divine Law.

"All we like sheep have gone astray, we have turned every one to his own way," and "The Lord hath laid on him the iniquity of us all."

But now that the light is shining from the sacred page, may God give us grace to follow the light.

Part II of *Jesus Christ — Triumphant* will appear in DESTINY for June

¶ *The World's Greatest Drama
in the World's Largest Theatre*

Watching Prophecy in Transition

By C. S. WARNER

MANY folk known to themselves accurately and with understanding as Anglo-Saxon-Israelites have the reputation for being great readers of the Bible. And they are great readers of the Bible because they are students, not only of the sacred Scriptures but equally of that Bible written upon the pages of secular history, supplemented by the record of prophecy fulfilled chronicled as "current events" in the world's affairs.

Concerning the Bible, they have discovered it to be written along national lines, and so have done more than read it casually and spasmodically, in isolated chapters and verses. They have read it as a whole and know its great fundamental outline. They have studied its national aspects: historic, prophetic, and chronologic. Further, since more than half the Bible deals exclusively with the Israel people, because the factors denoting this contemporary period are described, and because the position of America and Britain (the leadership in Israel) at this time in history is clear, these discriminative Bible students *know* they are watching the world's greatest drama in the world's largest theatre: nothing less than the first, last and only global war! So with the program in possession, and having read the drama through, they have as it were a front-row seat as the Bible-identified allied and enemy nations strut the stage in accord with the script.

No wonder, then, that news dealing with the progressing performance gets such keen attention, bathed as it is in the floodlights of the prophesied story. These Bible readers view it with avid interest — "As cold waters to a thirsty soul, so is good news from a far country." In that Proverb (25: 25) is the sole mention of the word "news" in the Bible but, though the word itself appears merely once, much of the Book is actually advance news, prophecy now

in transition to historical fulfillment, and *that* is the important news of the day.

And because the news means so much, a glimpse of the highly organized, restless world of newsgathering and presentation through which it comes is also of interest. The field is large, the service adequate, and there are many avenues open to a free people in quest of information. In the history of America the free press was born with the birth of the nation, the oldest printing press being set up in Cambridge in 1639, its activity never interrupted, and soon there were several.

Boston possessed a newspaper as early as 1690 and on the eve of the Revolution had five, Philadelphia three, while in 1736 the *Virginia Gazette* had appeared. Today America has 1,894 daily newspapers, read by millions.

Radio broadcasting, despite its tardiness in arrival (it did not come into effective use until after World War I) became a news channel also. Radio stations now number 916, and 31 million of the 34 million families in the United States (who own, in fact, 56 million receiving sets in working order) can tune in.

Through these newspapers and radio stations there is disseminated daily the news gathered by correspondents all over the globe — making every acre of land and sea account for itself through news ceaselessly funneling into central offices of press-wire services, distributed in never-interrupted processions to the nation's cities, amplified by special reports from staff correspondents of the larger publications.*

* In addition to seven press services, for example, the foreign staff alone of the *New York Times* includes 34 men and two women, who send over 300,000 words a month by radio, telephone and cable. Foreign correspondents of some other U. S. publications: *Time Magazine* has 22; the *Christian Science Monitor*, 20; the *New York Herald Tribune*, 12; the *Chicago Daily News*, 11.

Periodicals in the United States number 6,354 and in 1942 these magazines had a total circulation of 185,887,761; up 26,994,432 over 1941. Among these, a few are devoted exclusively to the news and many articles in others have a news-character as well.

Motion pictures, with an inception just after the turn of the century, took on added importance when sound was added in 1927 and they too became a medium for news. Now viewed by audiences numbering between 80 million and 100 million every week are the newsreels, and some urban theatres screen them exclusively.

With limited circulation, but important to executives, are the weekly news-letters which direct attention to trends, cite "inside factors."

Statistical services take the public pulse, convey what people are thinking, owning, doing.

The book publishers (gloriously living up to Solomon's still-true observation: "Of the making of many books there is no end") rush books through presses and binderies these days with such incredible speed that they sometimes seem almost news in freshness.

And the government already in 1941 was spending \$27,770,000 for its educational, promotional and publicity activities (with salaries paid to 34,513 full-time employees in this field), while in 1943 the propaganda bill will exceed \$90,000,000.

Thus this year finds the "noun and adjective traffic" in the United States at an all-time peak; and while the above is but a brief, incomplete summary of services in the world of facts, news and publicity it suggests the great barrage steadily confronting the public. Obviously, to follow the field is humanly not possible, would be like trying to read all the books in the library or play all the instruments in the symphony; it can't be done, and if it

could the result would only be mental indigestion. Even as it is, many followers of the news, unaware of the meaning of the seemingly irrational movements of history, see in the swiftly passing news-maze only a kaleidoscopic series of unrelated happenings. Some are confused, depressed and disturbed, wondering *What next?* and to these persons certain newscasts become something of a 15-minute nervous breakdown. To them, unfortunately, the essential key to an intelligent interpretation and evaluation of the news (an awareness of "who's who" in relation to God's plan) is lacking and therefore events are unanticipated and smashingly sudden.

But the Bible prophecy student understandingly watches the tapestry of history's pattern being woven. He does so calmly but alertly and is following the admonition of Jesus: "What I say unto you, I say unto all, *watch*." In saying that, our Lord was directing attention toward this future fulfillment of the *already-then-recorded* utterances of the inspired prophets. And that is why the Christian watcher quickly by-passes the froth and effervescence in the news, why he recognizes as trash and bunk that which fails to synchronize with the Book, and explains why he unremittingly searches out the highlighting truth: knowing that if it's factual it's scriptural.

* * *

Coverage of what is today the world's biggest news begins at the scene. The foreign correspondents, shock-troops of the press, risk their lives to get the news as the painting on this issue's *DESTINY* cover depicts. It is an illustration of an actual incident. As the U. S. Marines swarmed from the landing boats one dark dawn to storm Guadalcanal, a United Press correspondent, Robert Miller, was with them; and he remained with them, at such disregard for danger and hardship that the commander on Guadalcanal, Major-General Alexander Vandegrift, commented: "Miller is a good marine."

Aboard the American cutter that crashed the harbor boom at Oran was Leo Disher, also of the United Press. He stayed with the craft until shellfire blasted it to the bottom. In the action, he was wounded fifteen times. Despite this he swam ashore, crawled into the town on his elbows and dictated his story to a fellow correspondent in a French hospital. For his conduct the U. S. Army awarded to Disher the Order of the Purple Heart.

As the British convoy for the relief of Malta twisted and shot its way

through seas white with the wakes of torpedoes and under skies black with enemy dive-bombers, a lone news correspondent watched the action from the bridge and open flag deck of one of the ships. He was Henry Gorrell, also of the United Press, risking his life to get an historic eye-witness story. Later, while flying in a U. S. bomber raiding Navarino Bay, on the Greek coast, his outstanding coverage of the activity (during which the bomber was riddled by fighter-plane and anti-aircraft fire) and his extreme gallantry under fire won for him the Air Medal; for the bomber reached its base with two superchargers shot away, the automatic steering gear knocked out, an aileron ripped away and several members of the crew wounded — to one of which he rendered vital first aid on the flight home. Major-General Lewis H. Brereton, commander of the U. S. Army Air Force in the Middle East, in presenting the award to Gorrell, declared his courage "typical of representatives of a free press fighting for a free world."

Cyrus L. Sulzberger II of the *New York Times*, now at the front in North Africa, has traveled an estimated 100,000 miles through 30 countries, writing so pointedly of Balkan and Axis politics that he was successively banned from Hungary, Rumania, Bulgaria and Italy; and was arrested by the Gestapo as a British spy.

Jack Belden, *Time* and *Life* correspondent, stuck with "Uncle Joe" Stilwell in Burma to the bloody, bitter end and then went with him on foot through jungles, over rivers and across mountains to India and escape.

All through the Battle of Britain another *Time* correspondent, Walter Graebner, kept a steady stream of on-the-spot news flowing across the Atlantic to vividly and authentically report the Nazi onslaught and the epic resistance of the British. On one of the toughest six months of news coverage any correspondent has ever known, he was once almost killed when a loaded Junkers bomber crashed almost on his doorstep, bashed in the whole house.

Legion are the experiences and braveries of the many foreign correspondents which could be chronicled here. Devoted to their task, they risk their lives on the job of eye-witnessing for the American people; and in this war some have been taken prisoners and others killed. They are the soldiers of the press.

* * *

Transmitted through the superbly organized facilities of the nation's news-

papers and radio broadcasting systems, the gathered news is sometimes delayed and in cases deleted by wartime censoring restrictions, but in the main a tremendous service is being rendered to the people — a service too often taken for granted, the freedom of the press too lightly held.

Of course, the Bible student would prefer more correlation and frequently notes that some news which rates front-page headlined attention in the eyes of the editors is of lesser importance (from the standpoint of the *destined* trend) than the single-paragraphed story occasionally tucked away on an inside page, or left unprinted. But when one senses the enormity of the job of reporting and editing both the foreign and domestic fronts, knows that what is happening is still bigger than most people are yet thinking, has watched the footage of teletyped news which arrives in just a single day, and realizes how few newsmen in their busy lives have taken the time to study the God-given plan of the history they are handling — the result as evidenced in many newspapers and newscasts is easy to understand, and to appreciate. They are too close to the trees, do not usually acquire a mountaintop view of the forest. Even the editorialists and columnists continue in their obsession with "issues," rarely perceiving them as part of the larger issue, of which the prophets wrote, that is now engulfing the whole world. But that seems as yet not to be their function, for their's is the business of presenting the news: fast! And they do.

In all this news of world affairs, however, Bible-backgrounded students clearly see prophecy shooting her illumined arrows right into these present years of ours, brightly showing that it is in reality *His story* unfolding on the contemporary scene. The present is the awaited *component in the news* of the final war explicitly detailed in prophecy so long ago. And it is understood by these Bible students, who see the changeless purpose, the plan to which God is working, and have the complete blueprint in the Book. Viewing as from the mountaintop this prophecy in transition, they have achieved a centuries-long concept and look now at the years of this generation with the perspective of the historian, perceiving the over-all trend into which the more specific prophecies fall.

Looking backward to understand the present, the year-upon-year news files provide the evidence. If, for example, copies of the last 250 or so issues of the

news-magazine *Time* are arranged in sequence across the floor, the cover pictures thereon will in their way strikingly convey the pattern of history now in the making — as personages with national responsibilities amid this present destiny come and go, bringing into focus the actions and problems of nations in accord with the divinely chronologized march of time. The whole world's involvement is seen, and over it all an overtone of war, trouble, death, destruction, economic difficulties, cheap politics — with the spiritual side not yet strong enough to command attention.

And then, looking into the pages of the published news the words of the Scriptured seers are connoted by prophecy-cognizant readers these days with frequency. *Time*, for example, naturally interests DESTINY readers because both publications 1) have the global viewpoint, 2) are factual in what they report, 3) present the same story,* and because 4) each demonstrates the truth of the other. Naming this "World War II" originated there and is a correct conception, for this is not a new war but the second phase of that which began in 1914 — a fact well known to informed students of the chronology of the Bible. Therein appeared also the proper usage of the name of the yet future final phase, a war map being titled *On the Way to Armageddon*, for that is the name by which this conflict is later to become known.

Reading *Time's* first after-Pearl Harbor issue, its coverage of the news was such as to bring clear realization that war had finally come to America also; and in its homefront news of that tragic but awakening Sunday there were certain details which did not escape the notice of alert Bible students because, in presenting the spontaneously spoken thoughts of residents across the land as they heard the news, certain significant facts historically and prophetically descriptive of the attacking enemy were cited. Even *Time*, priding itself on brevity, could not have known how terse it was in this respect. The nature of the attack and the racial identity of the Japanese were suggested in only five words: not even spoken by one man, but by two. The first expression of President Roosevelt was the single, surprised word: "No!" Eloquent revelation of

the treachery involved, the attack in that manner by the Japanese was clear from the Bible and had been published prior to the event in DESTINY (September, 1941). Then these words of the San Francisco sailor, "Why, the yellow bastards." He was correct and spoke a biblical truth, for as previously pointed out in DESTINY (May and June, 1938), the Japanese have a sordid genealogical background. They are the Ammonites. The story is in the Bible (Genesis 19: 31-38) and the proof of the Japanese identity therewith is in the mentioned two-installment article.*

However insignificant such identity confirmations and biblical-trend notes may seem to the incurious, the fact is that their multiplicity in the news of these years adds up! And it is the Bible-backgrounded facts which permit anticipation of the true direction of the news with astounding accuracy. Despite the severity of the attack during the Battle of Britain, to use another example, informed prophecy students knew that the enemy would not be successful; assurance having been given in the Bible. During the months of speculation on the opening of the second front, keen Bible students knew that Dieppe was not to be the invasion place, that it would be North Africa instead; and as the time approached pointed out chronologically beforehand the date of beginning there.

In the Book as well as later in the news there are many, many things about this transition. Note is taken of confirmation upon confirmation of the

* Reprint available in booklet form: *The Japanese, Who Are They?* by Thomas W. Plant, 25¢ postpaid. Destiny Publishers, Haverhill, Mass. Origins of races are important to the prophecy reader, because it is the racial facts plus the prophesied marks of peoples which establish the identities of nations today.

truth of the Bible-given pattern, such as the growing coöperation between America and Britain, the doubt of Russia's aims now creeping into the news, the confusion on the part of leaders which was front-paged by the *New York Times* (see "Baffled Scholars," DESTINY for October, 1942), the lukewarmness of the church which is so evident, the faithlessness, the growing economic problems now so regularly in the news, the acts of the enemy within, and this purely human preparation for the false peace blitz which will precede the last terrible phase of the war itself until, as Gen. Stephen O. Fuqua once pointed out in *Newsweek*, the war finally resolves itself into a battle for some strip of land; to which the Bible reader adds — *Palestine!*

How rich these years are in prophecy fulfillment. The Bible and news reader sees with undistorted view and understanding what is really happening before the eyes of this generation. This generation, indeed, for it is the generation which Jesus long ago said would not pass away until all these things are fulfilled.

And it is small wonder, having read the description of the years beyond the war also, that these Bible readers are sometimes impatient; blamelessly they would hurry the news, ringing down the curtain on this present act, up again on the next — with the destined peaceful future at last on the world's stage. Yet as they watch they are assured — as the plan of God steadily unfolds — that in the not-distant future there will be those headlines which have been awaited by the world for centuries, hailing into history the end of wars and the beginning of true peace.

To many folk, it is today a pre-eminent privilege to be *watching it come!*

SUBSCRIPTION ORDER FORM

START SENDING DESTINY

DESTINY MAGAZINE, HAVERHILL, MASS.

Please enter my subscription for DESTINY
for one year (\$3). My remittance is enclosed.

Name.....

Address.....

* From different vantage points; one the words of the prophets, the other the eyes of the correspondents. The editors of *Time* have an exceptional ability to select the focal point of international events, are thus helpful to many Bible-student news followers.

We have enjoyed reading your magazine and books and think there is nothing in the world like them. Actually, we've practically turned out to be a regular "lending library" with them; and you'd be surprised how many Army officers are interested. They've just never had it drawn to their attention before; and it is such a help to the army wives, those of us who face the prospects of our husbands going overseas, or who have already gone, and who feel a terror and uncertainty at first. In fact, the war at all angles seems to present a futile outlook unless one looks ahead or knows the general plan of things to come. My mind has been put at ease and I am fascinated at the unfoldment constantly before my eyes. DESTINY has done all this for me.

Mrs. E. K. M. — *Red Bank, New Jersey*

We all enjoy your magazine very much and we have a large circle of friends sharing it. The manner of presentation and its excellence as literature rank high in the score of appreciation.

G. W. J. — *Hastings, Sussex, England*

DESTINY Magazine is priceless. It is the finest publication of any kind I have ever read, and wish I had some way of spreading the information it contains to my whole city.

S. DeS. — *Richmond, California*

Each month DESTINY contains information of vital importance; and the significance of the articles seems to increase with the shortening of the time.

B. R. P. — *Evanston, Illinois*

I found DESTINY in a bookstore and the title was so striking I decided to "look into it." Imagine my delight when I found myself carried back in thought to the time when I was a young man in Glasgow, Scotland, and was already then familiar with the true Israel identity. I have found it of fascinating interest and the reading of the Scriptures more understandable.

R. C. C. — *Pasadena, California*

I can't tell you how much I enjoy everything in this magazine. Some of the best writing I read is to be found under the caption, THE MARCH OF HISTORY.

L. F. P. — *Lake Luzerne, New York*

Over 50 years ago I read a book by Edward Hine and the proof advanced there that the Anglo-Saxon race is truly "the lost tribes of Israel" was so conclusive that I have never doubted it since. You can imagine my pleasure when a few months ago I came across a copy of

LETTERS

DESTINY. It is really the best magazine I have ever seen. I enjoy its pages thoroughly and never tire of speaking about it to my friends.

T. H. — *Ogden, Utah*

There is only one magazine that I deem worth reading from cover to cover — and that is DESTINY. If I should be required to choose one book and one magazine from all literature, they would be the Bible and DESTINY.

H. L. R. — *Grand Rapids, Michigan*

Your editor's just-published book on the Divine Law appears to be one of the great books of the year and one worthy of being at the side of the Bible in every true American home.

H. C. K. — *Portland, Oregon*

I don't know when I thrilled to two magazines as much as I did to the last two issues of DESTINY. Courage and religion combined with good writing to make known some very important truths is an unbeatable combination. I said Amen again and again to some of the things DESTINY dared to write. You are to be congratulated on the progress this magazine has made.

W. H. A. — *Germantown, Pennsylvania*

The Pattern of History and a subscription to DESTINY came to me as a Christmas gift and I am completely swallowed up in my interest in it. I have only one regret; why haven't I known about it before? Occasionally someone has hinted that prophecy is being worked out, but I had never studied it seriously. I think because, like others, I thought Israel was a Jewish people. This makes all the difference in the world. It clears up the mystery, and removes every stumbling block.

H. H. G. — *Cleveland, Ohio*

We are greatly indebted to you for publishing *Study in Revelation*. It is truly a wonderful piece of work, and makes clear what before was meaningless. We find ourselves absorbing its contents as a dry sponge consumes water.

R. M. K. — *Cordaville, Massachusetts*

The Bible has been a closed book to me until DESTINY opened my eyes to it, during the past year or so. Why in heaven's name didn't someone when I was younger have the common sense to

tell me that the Bible is the best history book ever written, because it gives not only the history of the past but the pattern of the future, which no other book of history does. I was always passionately interested in history and geography. I tell you, if it wasn't for DESTINY I could not stand the trend at all, because I could see no light in the end.

D. H. S. — *Saugatuck, Connecticut*

BY CABLE — February DESTINY just received. A great achievement. Would like to reprint article entitled *War is Unquenchable*. (Permission granted. — Ed.)

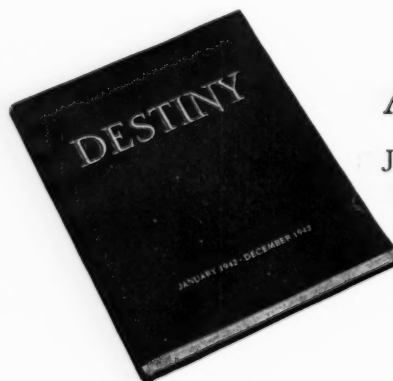
R. H. W. Cox
Commonwealth Publishing Co.
157, The Crescent, Walsall, Staffs, England

Have been a reader of DESTINY since April, 1942, and I am writing to let you know how refreshing it is to discover that at last the Bible is being interpreted for what it says without having to still one's intelligence to absorb man-made creeds and foolish spiritual interpretations.

All my life as far back as I can remember I have always sought the true meaning of the Scriptures; and needless to say, this quest led me into a hundred different alleys and back streets. Through this adventurous quest for the truth, absorbing one school of interpretation after another, I was led so far astray that I found myself tangled in a maze of beliefs which finally made God seem so far aloof and cold that, at times, I seemed to view the Scriptures with ridicule; and what a strange God we would have indeed if he were a combination of all these creeds' conception of what they make him out to be. But within the past year all the questions I had asked others have been answered. Slowly the real truth of God was revealed through articles in DESTINY. For the first time I discovered America and Britain were guided by God and held in high purpose. Always I had wondered why we, a Christian nation, were considered Gentiles. We were never against God — at least not nationally. Perhaps, when the revelation came, this was one reason it was so natural. The real reason, however, is because it is the truth.

How this knowledge calms and strengthens one in the face of today's distress. For the first time the Bible begins to assume the true meaning for which it was written. It is more than a book with a divine stamp upon it and to be regarded as sacred; it is a textbook lighting America's way through the darkness of time! I wish I might thank every DESTINY writer whose articles have helped enlighten me.

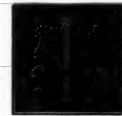
W. G. — *Springfield, Ohio*



A Possession Which Never Grows Old . . .

Just as the tone and trueness of the finely made violin are brought out more fully with the passing years, so the significance, truth and value of this magazine is enhanced by time. "There is no such thing as an 'old' copy of DESTINY," it has been said, and that is because — unlike topical journals — it is even more valuable in retrospect. Each bound volume thus becomes a possession which never grows old. The latest, Volume XIII, contains all issues of 1942. Durably and attractively bound, with title stamped in gold, it is master-indexed for ease in locating articles, editorials and short subjects. \$5 postpaid. Destiny Publishers, Haverhill, Mass.

Thanks for Helping



IN THE TASK of informing America concerning the national message of the Bible, DESTINY is constantly aware of the many subscribers who have appointed themselves ambassadors of good will and who so regularly introduce this magazine to their friends. It is the major manner by which the readership steadily enlarges; and as we continue on into the year, fraught as it will be with momentous happenings now on the agenda, the friends of so great and grand a cause as the opening of the Bibles of America to their complete national phase are urged to *continue to tell others*.

This light shed upon the Bible by the knowledge of the identity of Israel and Anglo-Saxondom cannot be unwelcome in these days of overclouded faith. Indeed, beneath its glare the mists roll off, and the strengthened eye can peer into the future, fearless of what intervenes.

To bear evidence of this light, and to point it out, DESTINY is issued. It is, for truth's sake, being published in direct competition with organized error; and that explains briefly how important the task is of those who already know the truth — for theirs is the job of adequately meeting the honest spirit of inquiry which demands the truth and recognizes it when presented.

We are grateful for such assistance, for the work is endless and the field is large. To all the loyal friends of DESTINY we pause to say, "Thanks for helping!"

— THE EDITORS



ONE MAN'S DESTINY

By
C. R. DICKEY

HERE IS THE STORY back of the story of America, for the race of the Bible lives through the pages of *One Man's Destiny* with clearness: from Abraham, Isaac, Israel, then forward through the intervening centuries to *you*, here in America. And the centuries do not blend and blur, but take their positions in their foreordained and previously recorded pattern all the way to ongoing Israel in the world of today *and tomorrow*.

Surprising as it may seem, the Bible uses only the brief space of its first eleven chapters to narrate the mighty processes of creation — plus approximately two thousand years of history which includes such tremendous events as paradise lost, the rise and fall of empires, and the deluge. Beginning then with Genesis 12, it requires 1178 chapters to record one man's destiny — the story of Abraham and his family. (Other peoples are mentioned in the Bible, true, but not for the purpose of giving their history; only as they deal with, oppose, or influence this one man's family.) Here, then, is the biography of the family whose remarkable destiny the world has yet to understand and to reckon with. These are the people who comprise the determinative ingredient in that greatest of all romances, the world drama of history *now becoming climactic!* 344 pages, \$2.50 postpaid.

Destiny Publishers
HAVERHILL, MASS.